

K. P. Ramakrishna Iyer,
Advocate.

33, Alamelumangapuram,
Mylapore.

My esteemed friend Sri K. S. Ramabhadra Aiyar is completing his 50 years of practice at the Bar, and requested me to go through his literary and other extra-professional activities and write a short note on them. As regards his professional activities, we started practice almost at the same time, and I know him intimately as we were working in one of the Law Journals. From the earliest period, Sri K. S. Ramabhadra Aiyar was always enthusiastic and thorough in his work as a lawyer and to some extent, he was a fighter. He had to put on the role of a fighter when he was arguing, as he had to make the Judge understand his point of view. He used to work out his cases so well that he was always sure of his point, and prepared to convince the Judge and his adversary that he is in the right. Sometimes, if Judges refused to be convinced, there will be a prolonged fight, unless the Judge yields. Such is Sri Ramabhadra Aiyar, the Lawyer. After fifty years of practice, naturally the old vigour and acumen have somewhat become smooth and softened. But his interest in law and industry to study a case have not lessened.

As regards Sri Ramabhadra Aiyar's extra-professional activities, I wonder how he found time for all his literary, poetic and pseudo political writings. I have found, to my personal cost that law is a jealous mistress. Many a good lawyer now-a-days can rarely afford time to devote to other activities. Hence, I must congratulate Sri K. S. Ramabhadra Aiyar on his literary and poetic productions. They are the outpourings of an intense soul, full of longing for higher and nobler things. And Sri Ramabhadra Aiyar deserves high praise for his literary productions. As regards his political opinions and letters, one can certainly see in them all the high hopes and ardent views that one can expect in pre-Independence days. The many letters written by Sri Ramabhadra Aiyar to many eminent political persons show that Sri Ramabhadra Aiyar could not contain within himself the outpourings of his soul and he ardently desired to express them and communicate them to the proper quarters, whatever effect they may produce.

Sri Ramabhadra Aiyar belongs to an orthodox Hindu family and is deeply religious. Hence he has many more useful years to live, and I can only pray God that he may live for many more years, doing useful work of many kinds.

K. P. Ramakrishna Aiyar,
Advocate,
5-2-65.

Sanskrittha Vachaspathi,
N. S. Viswanathier, B. A., B. L.
Advocate

'Gita Nivas' Madurai.
27-2-'65

I know Mr. K. S. Ramabhadrier from his boyhood. He is a self-made stalwart unto whom hurdles were but 'Sadhanas' for progressive striving.

He has a rare blend of vibrant mysticism and pragmatic realism. His contributions reveal intense outpourings out of a sense of "The Infinite". They are basically in tune with Vedic patterns of meditation and are of distinct affirmative character. The orbit is the "Gayathri" ... the Mantra of Mantras. There is quite a long gap as between the regions he deals with and the environments now available. But that does not minimise in any way the certainty or validity of his conclusions. Subjective certainty is verily the certainty of certainties.

An apparant combative trend discernible in the contributions is but an accentuated emphasis of his line of approach and is enough consistent with his temperamental softness.

He is a sharp lawyer with a capacity for incisive statements of law and fact.

Where a fight is needed on a point of principle, he is not one to avoid it.

He has finished fifty years at the Bar and I, with far more years than fifty at the Bar am proud that I too in the measure I could, contributed to his professional well being.

An occasion of this character has given me opportunity for ample rejoicings and calls forth from me a humble prayer that Mr. Ramabhadrier may have many. many more years of useful dedicated service.

N. S. VISWANATHA AIYAR.
Madurai.

Dr. V. Raghavan, M. A., PH. D.
 Professor of Sanskrit
 University of Madras
 Madras-5.

Madras-14
 24—3—1965

The modern educated Indian is diverse: there is the nominally Indian whose spirit has become alien, there is the unfortunate type who belongs to neither world, there is un-co-ordinated double personality, there is also the continuously aware mind whose endeavour is to integrate the native heritage with whatever is best and high in modern knowledge and western developments. The author of these writings is a firm believer in the last-mentioned evolution "of a happy fusion of service and self-realisation" resulting from this meeting of the East and West which he calls "The Real and the Ideal" (P. 15) and likens to the two horses of Power and Peace (P. 19). Part I of this Volume which comprises the prose-poems of the author on the ideals of the two civilizations and which articulate in clear accents the thoughts that are evoked in a sensitive Indian mind re-acting in the impact of modern times and the march of events in politics and public life, forms the most important section of this collection. The book brings together all that the author has as a reflective observer written or as a correspondent addressed to leading figures in public life. Whether he addresses Gandhi or Nehru or the British administrator, whatever the event of the moment that had stirred his appeal, it is this same high purpose, this spiritual renaissance as the aim of the struggle for freedom, that animates him.

There is no effort to be flowery, the expression is straightforward and precise. The sententious and aphoristic statements give an insight into the author's strong faith and glowing sincerity.

I first came into contact with Sri K. S. Ramabhadra Iyer in 1925—26 when I set foot in Madras for my College study and lived for some years next door to him. I am now reading after forty years, the musings of his life-time. Every individual, great or small, in midstream or on the shore is a system unto himself and without losing his centre, to revolve and evolve and so realise that inner integration and peace.

V. RAGHAVAN.

श्री:

K. R. R. Sastry, M. A., M. L.
Advocate

Madras-4
25—3—65.

Sri K. S. Ramabhadrar, Senior Advocate hails from Kadayam in Tirunelveli District and is a painstaking and ardent critic of national affairs since 1928. He is imbued with lofty ideals and the range and sweep of his pourings in prose and free verse testify to his unruffled back-ground. He is an ardent student of Vedanta and none can suppress his spontaneous outbursts. He is a sound student of law and his excursions into politics and mysticism are those of a servant of humanity.

K. R. R. SASTRY.

N. VENKATARMA AYYAR,
Advocate

Residence: Tel. 7
"Venkatesa Nivas"
17, Balakrishna Road
Mylapore, Madras
Date Apr. 17, 1901

I have had the pleasure of knowing Mr. K. S. Ramabai Iyer since 1923 and he is well known for his tenacity in advocacy. He will never give up a point once he is satisfied that his client's cause requires it to be put. He was not in the least afraid of Judges and exhibited a high class independence and integrity at the Bar.

The better part of his life is his plain living and thinking. He has evolved in his own way by Dhyana and a kind of realisation based on unwavering faith. His writings exhibit the struggles undergone by him in the processes of spiritual training. He has also composed verses in English dealing with devotional aspects of life. He can well proude himself on having lived a life rich in service to others.

N. Venkatrama Ayya

॥ प्रार्थना ॥

ॐ श्री गुरुभ्यो नमः

आदिदेवं महादेवं देवदेवं नमाम्यहम् ।
अनन्तं पुण्यहृद्गम्यं वन्दे विष्णुं महेश्वरम् ॥
महात्मानं च मां विद्धि मद्भक्त्या येन केनचित् ।
सततं चिन्तयन्तं मां मद्भावमधिगच्छति ॥
सर्वात्मानं च मां विद्धि सर्वशक्तिसमन्वितम् ।
सर्वत्र संचरन्तं मां समभावं अवाप्नुहि ॥
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
प्रातरुत्थाय भक्तोऽहं प्रत्यहं शरणं ब्रजे ॥

रामभद्रशर्मा.

अभिनन्दनम्

अस्माकं समर्हणापात्रभूताः सर्वसुहृदः मधुरभाषिणः वावदृक्वराः
वाङ्मन्यन्देन वशीकृतरसिकाः गद्यपद्यरूपेण स्वाशयं भक्तिवेदान्तयोगलौकि-
कपरं गुच्छात्मकं संपुटमिमं आत्ममनोविकासरूपं विरच्य प्रकाशयन्त इमे
रामभद्रार्यवर्याः समेषां सर्वेषां समर्हणामर्हन्ति इति निर्विवादम् । अस्मिन्गुच्छे
विकसितानि कुसुममयानि पद्यगद्यात्मकानि समस्तैरनुभोग्यानि भवन्ति इति
निस्संशयं मुक्तकण्ठं प्रब्रूमः । एतानि कुसुमानि सफलानि विलसन्तु ।
संपुटस्यास्य रचयिता श्रीमानार्यवर्यः सुसुखं सुचिरं जीवतादिति माजानि-
मुमाजानि च प्रार्थयामहे ॥

वलुत्तर पण्डित राजगोपालः

MY CORRESPONDENCE WITH
GANDHIJI IN 1927.

K. S. R.

My correspondence with Gandhiji in 1927

K. S. Ramabhadra Aiyar,
Advocate.

Mylapore,
Madras. 25-9-1927.

Revered Mahatmaji,

As a close reader of Young India and as one constantly turning to your speeches and writings for enlightenment and guidance, I beg in all humility to bring to your notice the following words which have puzzled me a great deal, ever since I read them even in the newspapers. "And I therefore admit in all humility that even the Vedas, the Koran and the Bible are the imperfect word of God." 'Young India' dated 22nd Sept. 1927 at page 319, column 2. I have read through the passage several times in connection with the context but fail to understand its true significance, *utterly imperfect as my mind is*. It may be that the Vedas, the Koran and the Bible may have false interpolations in them or may not be properly understood by our imperfect intellects but are they the *imperfect* word of God? If they are the word of God, can they be imperfect, in so far as they are the revealed words of God? For example, let us take the pregnant saying 'सत्यान्नास्ति परो धर्मः'। "There is no Religion higher than Truth."

These words may be very imperfectly understood by us but are those words really imperfect? If so, what is it that we can hold sacred and unalterable? Does not the imperfect mind of man require guidance from perfect truths like the above? Anything that detracts from the moral grandeur and spiritual worth of sayings and teachings imbedded in the Vedas, the Koran and the Bible might unconsciously impede our onward growth and nothing, I am sure, can be farther from your thoughts. I might write more but from the above you would easily perceive my mind's trouble from reading the above passage in your soul-stirring address to

Mannargudi students. May I seek fresh enlightenment and proper interpretation of the above passage from your Great Self either in the columns of Young India or in a private letter? I have been very reluctant to encroach upon your precious time but my mind does not find peace and that is my only excuse.

I beg to remain,
One of your humblest devotees,

K. S. Ramabhadra Aiyar.

Gandhiji's Reply.

As at Sabermati.

2-10-1927,

Dear Friend,

I have your letter. I thought that my meaning was quite clear. I consider that the word written or spoken is a limitation of thought. All written word of God, therefore, whether in the Vedas or the Koran or the Bible has that inherent defect, otherwise imperfection. Think out this reply several times and let me know whether it solves your difficulty. If it does not, please re-write your argument.

Yours sincerely,
M. K. Gandhi.

Sjt. K. S. Ramabhadra Iyer,

Luz, Mylapore,

Madras.

K. S. Ramabhadra Aiyar,
Advocate.

Luz, Mylapore.
4-10-27.

Revered Mahatmaji,

I am profoundly grateful for your considerate reply. It did occur to me that inasmuch as God transcends all spoken or written word and He alone is perfect, everything else including the Vedas, is imperfect. If that is the only sense intended to be conveyed, I should not have troubled you with my query. But my trouble is deeper. Should or should not the Vedas for example be regarded as of Divine origin or in other words, as the revealed word of God? If they are the revealed word of God, are we at liberty to apply our Reason as the final test for understanding the Vedas or the Bhagavad Gita, accept only that which appeals to our Reason and reject that which is inconsistent with it or which our Reason cannot comprehend. Where infinite Faith is combined with infinite Reason, as in your revered self, the conflict may not arise but it is vastly different with pygmies like me, and I therefore want a definite answer from you whether you would ask me who am no more than a man in the street with a smattering of knowledge, to regard the Vedas or the Gita as the eternal and unalterable word of God.

With prayers for your blessings,

Ever yours,

K. S. Ramabhadra Ayyar.

On tour.
9-10-27.

Dear Friend,

I have your letter.

The difficulty suggested by you is not obviated by suspending reason in exploring what pass as Shastras. For, one is bound to exercise one's reason in discovering the authenticity of texts which may be cited as Shastraic. And when we have satisfied ourselves

regarding the authenticity, we are obliged to exercise reason in interpreting them. Take the Bhagwad Gita itself. There is not much difference of opinion as to its authenticity, though one or two verses are regarded as spurious, and there is too a variety of readings. But to the number of interpretations there is no end and many of the interpretations are, as you are aware, absolutely contradictory. I have glanced through almost all the commentaries and nearly thirteen English translations. I was obliged to give up any further search and come to the conclusion that I must prayerfully find out my own interpretation if I was to derive full satisfaction from it. Even so have I found in reading the Bible, the Koran and other scriptures, and I have come to the conclusion that continuous application of reason in understanding and applying the Shastras-using the term in its broadest sense-is not inconsistent with a belief in their divinity.

The question, hence, naturally arises, can every one exercise his reason? The answer is 'no', unless one qualifies oneself by Tapasya. Those who have no such desire will follow, consciously or unconsciously, the teaching of the Gita, "Common people follow what wise men do."

In my opinion, in no religion are we at any time called upon to surrender or suspend our reason about things which are capable of being tested by it. Faith has full play only where reason cannot reach, as for instance, the existence of God or the creation and the like. Not that even here the exercise of reason is prohibited but mankind has found by experience that there are certain things which transcend reason.

Yours sincerely,

M. K. Gandhi,

Sjt. K. S. Ramabhadra Iyer,

B. A., B. L.,

High Court Vakil,

Luz, Mylapore, Madras.

REASON AND FAITH—GANDHIJI'S EXPOSITION.

Sir,

Sir Stafford Cripps is reported to have said in speaking of Gandhiji at a Memorial Service in Westminster Abbey :

"He (Gandhiji) was a formidable opponent in argument and would often take up the attitude that his views and the policy had come to him in his meditations from God and then no reasoning upon earth could make him depart from them.....

"He knew he was right. It was by prayer and meditation that his mind was often made up and not by reasoning with his fellowmen."

I am afraid that these observations do not do justice to the Great Man that has passed from our midst. It is true that Gandhiji often claimed the sanction of his Inner Voice in taking momentous decisions; but he was always open to Reason and has often retraced his steps when convinced that he was wrong. It is unnecessary to cite instances.

To what extent and in what manner should Reason and Faith have sway in man's daily conduct has been expounded by Gandhiji himself in two of his letters addressed to the present writer in answer to his queries, and as every word of Gandhiji is now a treasure to the Nation, I crave leave to share the following correspondence with the public.

K. S. R.

17-11-48.

My Letter to Pandit Nehruji.

K. S. Ramabhadra Aiyar,
Advocate.

Mylapore,
Madras. 26-9-1936.

Revered Panditji,

In all humility, I venture to suggest that you are God's chosen instrument to lead this nation once again to its ancient glory and renown, and not merely political but cultural and all-round development must be the result of your unrivalled leadership. Greater men there are in our midst even today, but you, Sir, occupy a privileged place in the hearts and affections of millions of our countrymen and I have a firm belief that under your leadership - and if I may say so, *only through your leadership* - India can hope to attain what we all ardently desire - a homogeneity that will bring the world under her feet and will ensure peace and happiness for stricken mankind.

On the eve of your coming to my own Province and City, I send my hearty greetings and affectionate thoughts and pray to God that you may be enabled to fulfil the honourable role of the Redeemer of our mortgaged Land.

A silent witness to your heroic acts and sacrifices.

Ever your loving brother,

K. S. R.

26-9-36.

To

Pandit Jawaharlal Nehruji,
Congress President,
Allahabad.

NEHRUJI'S REPLY
ALL INDIA CONGRESS COMMITTEE.

Swaraj Bhawan,
Allahabad.

Ref. G5/5337

Dear Friend,

I have your letter of the 27th for which I thank you. You must think less in terms of individuals and more in terms of great forces working for a cause. Individuals come and go, but these forces go on playing till they have fulfilled their function.

Yours sincerely,

(Sd.) J. NEHRU.

1-10-36.

To

Sri K. S. Ramabhadra Iyer,
Advocate
Mylapore

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B4

A2

24-6-30.

DIGNITY OF MAN.

I

Man is the special creation of God
And has a special mission to fulfil,
He is the master of his own Destiny
And is the special plaything of God.

Man can see God face to face
And make himself the special object
Of His Bounty and Munificence
And a very powerful aid to His work.

The mystery of creation
Is fully revealed in him
If he would only know
His mission here below.

The human frame is a holy temple
With the bell ringing, the horn blowing,
The wheel turning, the flute playing,
And all proclaiming the Great Lord.

Man is the pivot of His wheel
Which turns round and round
In glorious vindication of Him
Who is joy personified. ब्रह्मानन्द.

24-6-30

DIVINITY OF MAN.**II**

What a fine musical set
Is encased in the human frame
Which is God's unique design
To carry out His Great Aim!

Who would deny His Existence
And His Sway over the created world
Out of abundant Mercy and Love
For the benefit of Mankind !

Each man is a glimpse of his Maker
And perfectly reflects His Great Powers
If only he knows how to use his frame
In consonance with His Great Design.

Man is indeed the Master of his own Destiny
And can make and unmake things for himself,
Subject always to His Control and Guidance
If he would meekly surrender to His will.

Ignorance is the root of all evil
And can be banished in no time
If we would have implicit Faith in Him
And invoke His Blessings at every turn.

B4**A2**

10-6-30.

EXIT THE LIGHT.

The Sun has set,
Darkness reigns supreme,
I see a strange Light,
Can you tell me where?

It is the Light of Knowledge,
It is the Light of Wisdom,
It is the Light of Experience,
It is the Light of Love.

I see It across the sky,
Lo, It comes very near me,
Stealthily ,It enters my heart,
And burns my soul into flame.

My body is one combustible machine,
It feeds on Gayatri and emits Light,
Strange sounds are produced everywhere,
The voice of Truth is heard and recorded.

It is a flash of Light,
Known as Brahma Tejas,
It is eternal and undying,
It is the purest and the holiest.

The Sun now rises in the East,
Malaviyaji proclaims freedom,
Gandhiji renounces mass-action,
Lord Irwin shakes hands with both.

Enter The Light.

29-5-30

SHOWERS OF PEACE.

It pours, it rains, it thunders,
Oh, the process is really marvellous,
Nature's work yoked to Divine Guidance
Produces the greatest harmony and peace.

The goal is Divine Bliss,
The method is one of prayer,
The journey is a long one,
The pilgrim is a truth-seeker.

Suddenly, the flash comes across,
It reveals the goal and the path,
There is a sudden blending between them,
Then they separate and unite in harmony.

It all centres round our own mind
Whether to proclaim war or establish peace,
The Lord of all the Universe is here in us
And beckons us to His task of peace.

Who would refuse to obey His call
If he were a man of prayer and of truth?
Why should we assume false colours
When we do not know His aim and design?

He rains showers of peace,
He pronounces blessings on us,
He wants us only to remember Him
And do everything in His sacred name.

Shall we do anything less
To establish His Kingdom here below?
Righteousness exalteth nations;
Peace and Bliss follow Righteousness.

B4

A2

THE GODDESS OF PEACE.

She is the common Mother of us all,
She is the Source of all happiness,
She is a priceless possession,
She is the storehouse of wisdom.

She is the giver of life,
She is the giver of plenty,
She is the giver of knowledge,
She is the Mistress of peace.

She thrives on peace,
She revels in Harmony,
She sings Divine songs
And creates mass energy.

She radiates from Him
And shines in full glory
And scatters His Mercy
Throughout the Universe.

Let us worship this Mistress
And bring about His advent
And establish the Kingdom of God
To the eternal delight of Mankind.

MOTHER EARTH.

I bow to Mother Earth,
She springs from the Goddess of peace,
She is the Goddess of plenty,
She is an unrivalled Queen.

She bears all our ills
And yields love in return,
She does all the penance,
We reap all her fruits.

She is a celestial being,
We bring her down below.
And make sordid use of her,
Out of ignorance and conceit.

Every inch is a hallowed spot
If we would only know her treasures
And apply our knowledge and skill
To make her the Kingdom of God below.

The very heaven is enclosed in her bosom,
All the gods pay worshipful homage to her,
Our body derives its sustenance from her,
Our soul gets its inspiration through her.

Let us worship Mother Earth,
And get purified by her.



THE COMMANDMENTS.

My Grandfather gave ten commandments,
 My father says they are eleven.
 My mother says she knows none,
 I am here to restore the ten.

My Grandfather gave the wheel, the conch, the shell,
 My father says he knows only the wheel,
 My mother says she wants none,
 I am here to redeem all the three.

My Grandfather wants peace but bequeathes war,
 My father talks of peace but delights in war,
 My mother cares nothing about war or peace,
 I am here to banish war and redeem both.

My Grandfather wants his grand-child,
 My father says, "I am not his parent"
 My mother says "I am helpless";
 I am here to establish their tie.

My Grandfather is the biggest *Narada*,
 My father says he is *Vasishta*,
 My mother sobs "She is *Menaka*,"
 I am here to disclose *Viswamitra*.

My Grandfather says he loves all,
 My father says he loves himself,
 My mother says she can love none;
 I am here out of their joint love.

My Grandfather says he is everywhere,
 My father says he is only in himself,
 My mother knows none but herself,
 I am here out of their joint wish.

My Grandfather wants to be supreme,
My father says he is the only Mahatma,
My mother would follow her own will;
I am here to go round all the three.

My Grandfather is always silent,
My father is always worried,
My mother is ever sweet and gentle,
I am here to rotate Harmony and Peace.

My Grandfather wants a Conference,
My father says he won't attend,
My mother will not come in the open,
I am here with His Ten Commandments.

B4

A2

OUR DESTINY.

India demands the utmost faith and patience
On the part of those who seek to serve her,
Faith in the justness and sacredness of her cause,
Patience in tackling her varied and complicated problems.

India seeks to serve the world
Through her ancient culture,
She can never be an isolated State,
Nor does she seek severance from Britain.

Indians want to be in their own land
What Englishmen are in England,
Who can say it is an unjust claim
Or impossible of fulfilment in the near future ?

India can no longer be a dependency,
She has served her tutelage well enough,
Political serfdom is not conducive to her growth,
She can no longer be held by bayonets.

Englishmen will be wise
To let her breathe freely,
Even if she inhales poisonous gas,
She can vomit it in no time.

Her soul is incorruptible,
Her design is unalterable,
She is the born leader of nations
Along the path of Peace and Harmony.

A DIALOGUE.

I believe I am less than dust,
Incapable of harming any one,
Ahimsa or non-violence is my creed,
Incessant activity is my weapon.

You may powder me to pieces
And cut me into as many atoms,
The spark will still be there
And shed its lustre all around.

I may be an unapproachable
And even unseeable, if you will ;
The spark can ever be put out,
For it is the same as yours.

You may not perceive it to-day
But you will find it out to-morrow ;
You and I are of the same stock ;
Why shall we not join together ?

India wants every atom to be preserved,
India expects every one to do his duty,
India desires every one to get enlightened,
India shall become the mistress of the world.

UNWAVERING FAITH.

My faith is unwavering in the midst of the darkest gloom,
I have not the faintest doubt that He reigns all supreme,
He will fulfil His Message in His own imitable way
And bring Harmony and Peace out of confusion and chaos.

I shall simply follow His behest
As given to me from time to time
And invoke His aid at every turn
In heartfelt devotion and prayer.

Truth is as sharp as a razor's edge,
It is as soft as the sweetest rose,
It is as scorching as the midday sun,
It is as delightful as the autumn moon.

We cannot deviate from the strict path of Truth
So clearly enunciated by Him out of abundant Love;
Let us have the wisdom to perceive the Truth
And follow its rigid path with His Grace.

He will surely enlighten us
If we place reliance on Him,
He will assume loving command
And restore peace in this ancient land.

CONQUEST OF THE BASER SELF.

An Appeal to Youths.

If I deceive myself or deceive others,
I should be guilty of the grossest sin,
If, however, I only speak the Voice of Truth,
No derision ought to hold me in check.

No great truth has yet been proclaimed without penance,
No great cause has yet been won without sacrifice,
No great deed has yet been done without gallant effort,
No great obstacle has yet been removed without endurance.

Faith, courage and indomitable will
Will bring success in every endeavour,
Let us be honest and true to ourselves,
God will surely bless our silent efforts.

The youth of the land have a stern duty to discharge,
They have to keep level heads and strong minds,
I assure them they have the future in their hands,
It is for them to grasp it and prove their worth.

The conquest of the baser self
Is the highest conquest for us,
Truth is incompatible with violence,
Success can never be won thro' war.

I appeal to youths to develop all their strength
Thro' faith in their cause and in their own destiny ;
Not all the Mahatmas and Pundits can win our rights
But we have to wrest them through our own strength.

Success will come to us
If we rely sololy upon God
And always do our duty
In accordance with Truth.

4-9-31.

THE JAYANTHI DAY.

The Traveller plays the Divine Flute,
He is here, there, everywhere,
He presents Himself in His full glory,
He instructs you in His great secrets.

This is the sacred Jayanti Day,
He is here to redeem our Mother,
He has a sweet Message to deliver,
Let us listen to His wise Command.

The wise man of action is he
Who surrenders himself to His Will ;
He knoweth all and loveth all
And yet leaveth us in darkness.

Suddenly you hear a mystic song,
The Light enters and pierces the heart,
The Traveller finds His safe abode
And drives you where He wills.

The sword of Knowledge is unsheathed,
Divine rapture fills the soul,
A new world of joy is created,
Perennial bliss holds the frame.

Great deeds can be undertaken,
He Himself becomes our Guide,
He delights in pure service,
He pours His Divine Knowledge.

Let us honour Him and treasure Him
And lay everything at His feet,
He will reward our labour of love
And bring success to our task.

THE MUSIC OF THE SOUL.

The soul is the essence of Purity,
The soul is the essence of all life,
The soul is the centre of all beings,
The soul is the Divine spark of creation.

The music of the soul
Sustaineth all things,
It is the life-breath
Of every sentient being.

Waking, sleeping or drowsing
Man has its perennial flow ;
He can enrich its content
By constant meditation and prayer.

Man then becomes almost God-like
And a great handiwork to His art ;
The lovely Father and the dutiful Son
Establish a permanent home on Earth.

Let us hear the music of the soul,
Let us hasten the advent of the Lord,
Let us purge ourselves of our sins,
Let us sweep the dust from off our feet.

B4

THE REAL AND THE IDEAL.

The blending of the Real and the Ideal,
Is what the world needs to-day,
Commonsense and imagination
Represent the double aspect of Truth.

The meeting of the East and the West
Will bring about a happy fusion
Of service and self-realisation
Which will aim at permanent peace.

Every man of Truth and of piety
Can join in this noble endeavour.
Each can give a healthy thought
And help to erect the Great Design.

Let us not despise the one or the other,
Let us consecrate our lives to service,
An inward process will set in by itself
And create healthy thoughts and ideals.

Man will come face to face with his Maker
And learn profound Truths from Him,
He will achieve a new destiny here below
And qualify himself for Supreme Bliss beyond.

This is a bright Sunday-morn,
Let us join together in service,
He will come of His own accord
And kindle in us a rare power.

THE GOSPEL OF LOVE.

You may rather deny the whole world
Than deny Him who dwells in the heart ;
What a rapturous sound He makes from Within,
What wholesome advice He pours over us.

He always indicates the path of Truth,
He always drills us in the path of Service,
He ever increases our store of knowledge,
He immerses us in sweetening delight.

Let us drink a little deep
Of this nectar of pure love,
Let us derive sound Knowledge
And consecrate it to service.

Let us banish thoughts of war
Or even unfriendliness anywhere,
Let us preach the gospel of Love
And practise the art of Virtue.

He will reign in our heart
And proclaim His sweet Voice,
Let us listen to Him everyday
And carry out His Command.

THE GODDESS OF LEARNING.

Why should I go to any other source
When words flow spontaneously from the heart,
The Goddess of Learning is the Goddess of Wisdom,
She enthrones the mighty and exalts the humble.

Let me lie prostrate at her holy feet,
She will raise me from my lowly abode,
She will console me with her words of cheer
And bring me treasures of increasing joy.

I begin to-day my twentieth book
In utter obedience and prayer,
She takes charge of my feeble hand
And drives me from page to page.

How many pages I do not know
Nor do I care to count ;
Enough for me to toil on
Until she lays me aside.

Her mission is one of Peace,
Her words are words of Truth,
Let Her inspire me ever more
With words of wisdom and of truth.

Every one is dear to Her
Who treads the way of Peace ;
She is the only connecting link
Between this world and the next.

When She enlightens from Within,
We get a wondrous joy ;
Her caressing touch sends a thrill
To the remotest corner of the heart.

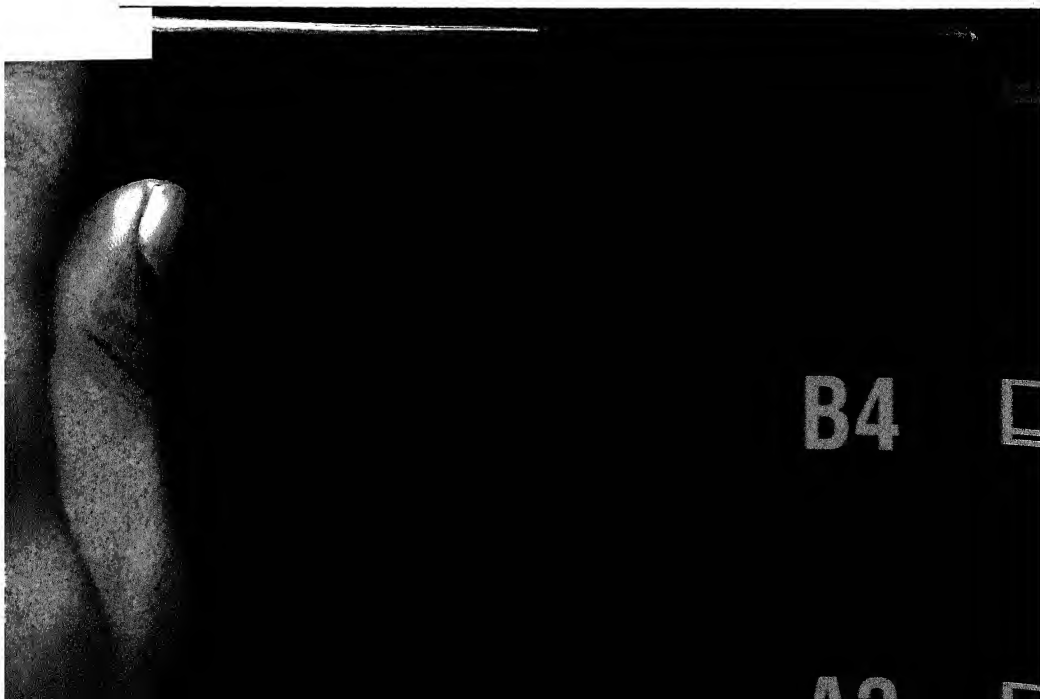
The Great Lord is roused from His sleep
And dances to Her melodious tunes ;
A wonderful harmony is generated
Which brings a whole world into being.

It is a world of eternal Peace,
It is a world of incessant action,
It is a world of increasing charm,
It is a world of imperishable fame.

It is a world of eternal bliss,
It is a world of exquisite harmony,
It is a world of devoted service,
It is a world of utmost purity.

It is a world of perennial love,
It is a world of sweetening joy,
It is a world of rapturous delight,
It is a world of marvellous design.

Let us consecrate our little self
To the service of our Great Mother,
The very gods will come to our aid
And make her the queen of all the world.



THE TWO HORSES.

Our body is a fine chariot,
He is the celestial Charioteer,
He occupies a place Within
And drives from inside.

It is drawn by two horses,
The finest steed ever possessed,
They rush at break-neck speed
And revolve round and round.

Both carry on His purpose
And serve Him equally well,
The East and the West alike
Proclaim the Great Messenger.

The East is a symbol of Peace,
The West is a fountain of Power,
The East and the West together
Form a completed whole.

The glorious sun sets out
On his onward march,
The moon in her bright attire
Slowly marches from behind.

The Sun and the Moon
Are caught together
And accept His Message
And go their daily round.

He is wheeling round and round
In His own accustomed way ; ;
The Lord of Peace and Bliss
Is also the Lord of Wealth and Plenty.

Let us learn our lesson from Him
And establish solid peace below,
He will bless our earnest efforts
And unite the East with the West.

The body without the soul
Is a Universe without God,
The body and the soul together
Represent the Universal Cosmos.

He is in us and with us
And summons us to His side,
Let us shed false fear
And embrace Him in Love.

He will minister to our needs
And propound His great secrets,
A mighty treasure is here
Inside our own bodily frame.

Let us wait patiently on Him
For He will come in good time ;
He will establish His sway
Over the hearts of us all.

I invite the Viceroy and Gandhiji
In reverence and prayer
To compete with my little self
In the search for Truth.

If they find me a counterfeit,
Let them throw me into the Bay,
If they find a genuine coin,
Let them accept my solution.

I only want a chance
To place it before them,
I would not bind them
Unless they themselves agree.

I am sure as day follows night
They will welcome the solution
As the only way out of the wilderness
They have created in abundant love.

They can both shake hands together
And herald the dawn of the New Era,
I write this on the Pandigai Day
And the new era has commenced.

A VAST POWER-HOUSE.

A man of science can extend his bounds of Knowledge,
A man of wealth can extend his sphere of influence,
A man of devotion can reach the summit of Peace,
A man of affairs can acquire whatever he wants.

It is a vast Power-House,
That dwells in the human frame,
It extends over every sphere,
And spreads its branches all thro'.

A glimpse of Its marvellous Power
Produces an ocean of bliss,
It ever expands from more to more
And always possesses an infinite charm.

Shall we not understand its mysteries,
Shall we not benefit by its example,
Shall we not learn thro' its influence,
Shall we not absorb its sweetening Grace !

Let us have the Vision Divine,
Let us accept His loving counsel,
Let us hear His sweet Message,
Let us embrace Him in love.

He will kindle a rare power,
He will erect a mysterious frame,
He will establish supreme contact
With all things fine and superb.

Let us spend our thoughts on Him
And invoke Him on every occasion,
He will supply all our needs
And protect us with His wings.

No tools are needed except our own time,
No formula is required except what He states,
Even a minute spent is a minute gained,
He beckons us every moment if we are free to join.

Man with all his faults
Is a special instrument of God,
There is a vast Power-House,
Inside his own bodily frame.

With the widening current of pure thought,
The Power within exhibits a rare charm,
Nothing can rival Its dazzling splendour,
Nothing can mar Its smooth progress.

THE POWER WITHIN.

The Power within is not static but dynamic,
It is the sustaining Power of all created things,
It is the Source of Energy and the Source of Knowledge,
It leads to ultimate Bliss and is centred in *Him*.

He branches out in His myriad forms
And ever expands from more to more,
He is all-pervasive and all-embracing,
He never spends Himself nor feels forlorn.

The whole Universe is under His feet,
He comes and kindles it of His own accord,
The Law of Gravitation and the Law of Evolution,
The Law of Harmony and of Peace all come to play.

His mission is always one of Peace,
The denial of Him leads to war,
Little men do not know His purpose
And assume sovereignty in themselves.

He is the Universal Sovereign of us all,
He reigns supreme in our human heart,
Let us enthrone Him as our paramount Chief
And get unfailing orders from Him.

THE DIVINE MARINER.

The glittering robes and the purple hue
Do not make a Heaven below,
The starry sky and the moonlight night
Are a greater treasure to mankind.

India is a land of eternal hues,
India is a land of eternal growth,
India is a land of eternal mystery,
India is a land of eternal dreams.

The East with its gorgeous native splendour
Can far outdistance the roving West,
The cradle of civilisation and the hope of humanity
Cannot long be submerged in the nether world.

India has attained her nationhood,
She is the proudest queen on Earth,
Her princes, saints and peasants,
Have a unique charm of their own.

Who can deny her, self-assertion?
Who can block her perilous march?
She is out to conquer the whole world,
With her nectar of everlasting Peace.

There are tremendous shoals across,
Many an albatross comes her way,
The Divine Mariner plies his oar,
All the Devas and all the Asuras are stilled.

She proclaims her holy mission
And pronounces blessings over all,
The flag of celestial peace is unfurled,
Man becomes an instrument of God.

Whosoever promotes peace
Is blessed here and elsewhere ;
He is in us and out of us,
Let us hear His magic call.

B4

A3

THE IDEAL OF MAN.

What greater delight is there for the human soul
Than to find its Maker thro' ceaseless service !
What greater destiny awaits the man of action
Than to reap his joy through future generations !

The ideal of action ~
Is the ideal of love,
The ideal of love
Is the ideal of Peace.

The ideal of Peace
Is the ideal of Service,
The ideal of Service
Is the worship of God.

God is no more distant from man
Than man is from his heart,
Let us achieve heart-unity,
God will bless us from inside.

Why should there be strife
Why should there be passion,
Why should there be unreason,
Why is there want of Faith ?

He calls every one of us
To redeem Him from bondage,
He is caught in His own web
And finds it difficult to stir.

Let us move Him from the immovable rock
And lodge Him safely in our heart ;
His shackles will remove themselves
And He will shine in His native Glory.

Man will reflect His powers,
Man will pursue His ideal,
Man will absorb His Grace,
Man will adore His worship.

This is the ideal for man,
This is the ideal of action,
This is the ideal of service,
This is the ideal of Peace.

Is there any man on Earth
Who despises to think of God ?
Is there any God anywhere
Beyond the reach of our heart ?

Let us desist from our mad course
And find Him within our own being,
Let us do everything in His sweet Name,
Remembering always He is with us.

Let no inertia possess our soul,
Let no ignorance clog our wheel,
Let no impatience mar our goal,
Let no illusion blind us to Him.

He is the Lord of eternal Peace,
He is the Inspirer of eternal action,
He is the Power behind all created things,
He is the Unifier of all diversities.

Let us unite in His Name,
Let us enlist under His banner,
Let us proclaim His Message,
He will establish universal Peace !

THE SONG CELESTIAL.

The Ever-Divine Sri Krishna
Plays His magic flute
Inside the human frame
And sings His divine songs.

They are the songs celestial,
Mankind can hear His Voice
And follow His sweet footsteps
And ensure lasting Peace below.

The Cowherd for all time
Supplies His pure sweet milk,
He fills the soul within
With rapturous flow of music.

A gentle spirit pervades the soul,
Man becomes one with His Maker,
All his passions get subsided,
He catches the Vision Divine.

THE AYUDHA PUJA DAY.

Transcending the little self,
And soaring far above,
The Spirit in each of us
Encircles our feeble frame.

Life, health and strength
Flow from the Divine Spirit,
Right Knowledge and Wisdom
Are attributes of the Divine.

Nothing survives except sound Knowledge,
Sound Knowledge produces eternal Bliss,
The entire cosmos springs from Divine Energy
And is a manifestation of His wonderful Power.

Pervading the whole Universe
And yet unattached to it,
He lives, moves and thrives
As the silent Witness of us all.

We can realise His Spirit
In our own bodily frame
Thro' deep meditation and prayer
And cross the limits of Ignorance.

Let us offer our salutation
To the eternal Goddess of Learning,
She will initiate us into His Mystery
And proclaim His Majestic Law.

Let us obey Her loving Command
And unite the East and the West
In tireless service of our Lord
Who is the Lord of Eternal Peace!

THE PILLAR OF PEACE.

Is there a more enduring monument
Than to erect peace in this ancient land ?
Is there any pillar anywhere in the world
As Brahmadandam that we worship every morn ?

Gayatri is our special gift
To the wondering world around,
It is the only panacea for all ills,
It is the only road to Peace.

It connotes implicit faith in God,
It enlarges our mental horizon,
It gives health and strength and food,
It ever expands from more to more.

It inspires nothing but noble thoughts,
It aims at nothing short of perfection,
Its sphere extends to all the worlds,
Its beneficence spreads fragrance everywhere.

Gayatri is the sacred mother of Peace,
In her wake shall follow Divine Purity,
Goddess of Knowledge will hasten to the scene,
Prosperity and bliss will flow everywhere.

Let us worship this sacred pillar
And salute our own National flag ;
Let Malaviyaji and Gandhiji go together
And hoist the flag in the Viceroy's House.

PLEA FOR JOINT EFFORT.

The Soul Within thirsts for ever increasing service,
The Power Within imparts ever increasing knowledge,
The Voice Within gains in sweetness and harmony,
The Sound Within produces infinite vibrations and char m.

A sweet touch, a gentle nod, a faint whisper
Awake the soul Within to ceaseless enterprise,
A lightning flash pierces across the veil of darkness,
Infinite joy and peace and bliss envelop the frame.

The process goes on from day-to-day and hour to hour,
And adds to your store of Knowledge and wisdom,
You are possessed of a new vision and a new power,
You hunger after service with transparent purity of aim.

You may not know the entire Force within,
But you do know it is a very Beneficent Power,
You may not have achieved all you would desire
But you would not shrink from doing your obvious duty.

Every one requires healing and health,
Every one wants to solve the Mystery Beyond,
Why shall we not join in our common quest
And ensure victory through our joint effort ?

A MORNING PRAYER.

A deep breath, a low voice and a gentle sound
Awake my soul to industry and keep my mind at ease ;
I begin my daily round in sweet contemplation of Him
Who possesses my soul and controls my thoughts.

There is not the slightest doubt that He is still with us
For His work is yet unfinished and His Message unfulfilled :
He wants every lover of Peace to unite in His task
And bring in a new era of peace, contentment and harmony.

The world is not static but moves on every hour,
New forces are at work, always regulated by Him,
The era of absolute Peace must replace that of strife,
India alone of all the spots on Earth can bring Peace.

Her civilisation is hoary, her culture is imperishable,
It embraces every type of mind, body and soul,
Its glory is everlasting, its success is ever assured.
We have only to work on in faith, vigour and hope.

Let us not relax our efforts or seek ignoble ease,
Let us surmount every obstracle and march to our goal,
Let is His business to guide us aright and keep company,
He has given us His word that He will establish Peace.

GOD'S PEACE.

Internal purity, internal power, internal love
Are the attributes of the inner or cosmic self ;
It reveals itself and produces sweet delight
Through a sublime process kindled by His Grace.

Conscious and ceaseless effort to strive for Peace
Possesses the soul and brightens the outlook,
Elevated thought, sober optimism and pure love
Drive you on and on to ceaseless endeavour.

No thought of the consequences
Oppresses your vigilant soul,
You know you only do the right
In obedience to a Higher Call.

As sure as there is day-break,
There is no mistaking its purpose ;
It aims at universal peace,
Its process is ever sublime.

Life can have no higher object
Than service based upon knowledge ;
Knowledge of the inner self
Produces a wonderful power.

Let us utilise this vast power
In the service of mankind,
Humanity will become one whole
And God's Peace will reign below.

THE MYSTERIOUS VOICE.

When the Mysterious Voice becomes self-revealed,
Which man on Earth will refuse to obey its call?
Every moment he is instructed in Divine Truths,
Every minute, he feels a new impulse and power.

Oh, the power of Real Knowledge
Is something marvellous and supreme,
We can cross an ocean of thorns
And get at the Truth hidden beneath.

East and West can be welded together
And made to fulfil life's high purpose :
There are enough Seers with us here and now
Who watch, wait, act and ceaselessly pray.

Who can set limits to the efficacy of prayer,
Who can circumscribe its sphere of action,
Who can measure its ever-increasing charm,
Who can exhaust its limitless possibilities ?

Life is best lived
Thro' service to our Lord ;
He will enlighten us
When the time is ripe.

A KAMADHENU.

Single-minded devotion to any noble cause
Is bound to achieve success in due time,
Let me simply work on in that lofty spirit,
Swerving neither to the right nor the left.

The Great Message is my *Kamadhenu*,
It directs my thoughts and points my goal,
I know it is the only lasting solution
That will bridge the gulf between East and West.

Marvellous influences are at work
To bring about a wholesome outlook
Amongst opposing claims and interests
Which simply do not know the Truth.

Truth is impartial and just,
Truth is Mercy and Love,
Truth is our unfailing shield,
Truth is our first and last resort.

I have expounded the Message in various forms,
It only expands from more to more at every turn,
It combines profound wisdom and practical sense,
It blends the real and the ideal in a harmonious whole.

B4

MOTHER'S SERVICE.

A clear perspective and sound judgment
Are essential for onward march,
Intellect, emotion and patriotism
Have to be harnessed in Mother's service.

India free is world-free,
India's glory is world's riches,
India's gospel is world-religion,
India's dream is world-kinship.

India's prophets, statesmen and philosophers
Have had no narrow vision or hazy goal,
India is the central spot for all cultures to meet
And drive fresh enrichment in mutual service.

The soul Within is as expansive as the sky,
Its infinity, its charm, its grandour are indescribable,
A ray of its infinite power will submerge the world
In an ocean of sweetening harmony and broadening Peace.

Let us strive for all and win for all
And establish the glory of our Lord;
The Lord that reigns in our hearts
And holds sway over all mankind.

PRAYER.

Prayer is the Source of Life,
Prayer is the Source of Joy,
Prayer is my daily duty,
Prayer is my constant friend.

Prayer conquers all wants,
Prayer eliminates hatred,
Prayer enlightens my soul,
Prayer kindles my thoughts.

Prayer unites me with Love,
Prayer rouses me to work,
Prayer lulls me in sleep,
Prayer possesses me all day.

Prayer is my Dharma,
Prayer is my solace,
Prayer is my shield,
Prayer is my Atman.

Prayer sustains every being,
Prayer springs from God's Mercy,
Prayer levelleth all persons,
Prayer sweetens all life.

Prayer is the common heritage
Of monarch and saint and peasant,
It is the one universal treasure
That equally extends to all mankind.

TRUTH.

Truth can untie every knot
And restore Harmony and Peace
Amidst warring sections and creeds,
Which do not know the Truth.

Truth is so rare and so grand
That only those who have trained
Their hearts to receive His Messages
Can realise its aim and design.

Truth is Love, Love is Truth;
We need infinite Faith in Him,
If we would have a glimpse
Of Truth, which is Purity in persona.

Its beauty is unsurpassed,
Its weapons are inscrutable :
Its design is unalterable,
Its glory is transcendental.

Truth is eternal and life-giving,
It is the only law of our being,
It is the only weapon of the weak,
It is the only redeemer of the strong.

Truth can conquer the whole world
With its sweetness and purity,
And make monarch and saint
Embrace each other in bonds of Love.

It is not walls but Truthful men
That build society from below
On strong and sure foundations
Of enduring Peace and Justice.

It may not be given to all
To perceive the Great Truth
In all Its purity and charm,
But none can deny Its cult.

Reason, Faith and Hope,
All encircle the Great Truth,
Which is a mighty Pyramid
Of all-round happiness and bliss.

There is no royal road to it
Except that of devotion and prayer
To the Supreme Wielder of the Universe
Who is the Great Truth incarnate.

(गायत्री) Gayatri, the Mother of all knowledge
Is an embodiment of this Truth ;
And She needs devotion whole-hearted
On the part of those who seek her.

Truth is as pure as the Sun,
As delightful as the Moon,
As elevating as the Mount,
As perennial as the Spring.

Let us drink deep of her sacred well
And keep it ever undefiled
By the impure touch of Unbelievers
In her deep and benevolent design.

She is ever chaste and pure and lovely,
And maintains the sweet current of her soul
Through the faithful services of her devotees
Who throng to her in utter devotion and prayer.

India is the land of Gayatri, Savitri and Saraswati,
They are the Guardian-Angels of her ancient Dharma ;
Their aim is to inculcate True Knowledge and Devotion
In pursuit of the Great Lord, who is the Greatest Builder,

Construction and Harmony
Are ever the road to peace
And pave the way to Truth,
Which shines as the rising Sun.

Let us worship at the feet of this Great Mistress,
Who yields her rich and varied treasures
To all those who earnestly seek her help
In carrying out His Unique and Benevolent Design.

ANOTHER SUNDAY-HYMN.

We are all children of the same Father,
We must all be wedded to the same ideal,
The goal of man is to find his Maker,
Through devotion, faith and prayer.

When the Divine spark kindles the soul within,
A new realm of consciousness is created,
It is the most wonderful experience for man
And reveals sacred truths and great mines.

Rare knowledge, rare splendour, rare charm
Fill the mind and stir the thirsting soul,
A super touch, a super-sense and a super-bliss
Create a very Heaven in our own frame.

The Rule of law is the Rule of Righteousness,
The path of Love is the surest path for all,
The field of service is the most enticing field,
The thought of God is the most elevating passion.

Let each one of us, big or small,
Strive after this Kingdom of God
In our own little individual way
And God Himself will bless our efforts.

Knowledge shines in full glory,
Temptation is slowly washed away,
Man feels a growing kinship
With all things around and beyond.

He becomes a liberated soul
And delights in growing service,
He carries his message everywhere
And sweetens the whole outlook.

The rule of Righteousness is installed,
Peace smiles in every part of the globe,
The *Bhakta* enters the bosom of the Lord
And finds his sweet and permanent abode.

K. S. R.

PART II.

THE INNER VOICE.

"In all such things, I am not guided by reason but by instinct in other words by the Inner Voice, and one never knows where the voice would lead you to", said Gandhiji in his interview to "News Chronicle".

I am indebted to the correspondent of the "News Chronicle" who has elicited the above statement from Gandhiji. If that represents the full connotation of the term "Inner Voice" as used by Gandhiji, I beg to assure him in all humility that the Inner Voice that I speak of in my writings is something vastly different from the Inner Voice which is treated by Gandhiji himself as a convertible term for "instinct" as opposed to reason.

Every man has not only got the power of instinct but deep down below in his heart resides God's Truth or God's spirit; but man seldom has physical proofs about it, while every believer takes his stand on it.

Sometimes, owing to the uniqueness of the occasion and due to a variety of causes, this inner spirit comes into contact with something like a lightning-flash, which I know is the Divine Flash. When such a contingency happens on perhaps very rare occasions, man stands face to face with His Maker and gets enlightenment from Him. The Flash enters the soul within and kindles it to its native glory and power. The soul becomes revealed and reveals profound truths and exhibits rare power. Just as we have in all the five senses, there is a medium revealed in the heart which speaks, which hears, which sees, which smells, which tastes and produces vibrations which are the source of all life, or in other words, inhales the spirit of God. Divine truths are proclaimed and uttered. Divine prayers are incessantly being chanted or conducted.

The Inner Voice becomes the Inner Delight and the Bhaktha and the Lord become merged in one another.

Constant communion with the Divine brings us nearer Him and ultimately makes us one with Him. It is possible for man to attain to this highest stage of development by ceaseless effort and constant meditation upon Him. He then reveals Himself through the medium of Divine Knowledge which is an infinite ocean of Eternity. It is the only Law of His being and from it springs all activity. *Everything that conduces to Harmony is Life or Growth; everything that retards it is a negation of Him and is Death.* Death is not mere physical annihilation; it is the root of all evil. In its active form, it is satanic in aim, in its quiescent state, it is stagnation or paralysis. These are the only two Laws governing the Harmony of the Universe. The one springs from Knowledge and has its root in the Divine; the other is a denial of Him and is based on ignorance.

Vidya and *Avidya* are thus the sole cause of physical phenomena; and make and unmake things. It is the part of wisdom to assiduously cultivate sound or true knowledge and *always promote the Cause of Peace which is alone pleasing to Him*; while it is the height of folly and supererogation on the part of man to indulge in strife or discord and promote misery and trouble in and around him. It is no answer to say that the ultimate aim is something quite different and is wholly altruistic; for *each man is responsible for his immediate acts as well as the remote ones*; and unless a man has risen to the highest altitude and has become one with Him, he is bound to obey the known Laws of Evolution and Growth.

India is an ancient land which has always practised and taught stern resistance to evil wherever found by wielding the weapon of individual soul force and each of us can legitimately perfect this weapon by practising our own Swadharma and calling to our aid our Supreme Maker who will immediately make His presence felt, whenever the call is insistent and irrepressible.

A GURU WITHOUT PAR.

"Directly one takes to the wrong path, one stumbles and is thus redirected to the right path". Gandhiji.

Yes, this is the onward course of every true pilgrim. Sometimes, while still in flesh and blood, a higher impulse is roused and there is always an inner urge which takes us to the vicinity of God. The man who realises this Super-sense in him is indeed a Jivan-mukta and life to him is only a bundle of duties which are everyday indicated to him in much the same way as an ideal school-master instructs his favourite pupil.

Oh, what a powerful Force is laid inside which unerringly points the way to truth? I agree that God is Truth and is best expressed in the term Sachithananda or Sivoham. Every entity ultimately resolves itself into this Infinite Ocean of Bliss and a human being who tastes this Supreme Bliss, while yet a human being, is indeed a rare gift to mankind. Some of the greatest teachers of humanity in every part of the globe have been in varying degrees the receptacles of this Tremendous Power and they have made life worth living on this planet of ours. Let us profit by their example, let us strive to get at the Truth, let us ever move onward, upward; and even if we stumble and fall, let us never lose faith and courage and in the measure we follow out the path of Truth as sternly realised by us, in that measure will we deserve and receive unfailing assistance from God within. He will be to us a treasure beyond price and a Guru without par.

Let us tread the path of Truth,
Let us listen to the Voice within,
Let us make re-doubled effort,
If we ever stumble or fall.

RELIGION AND LIFE.

That there is a spiritual revival going on in our midst hardly admits of any doubt. That it is wholly beneficent in aim cannot be questioned. That the political controversy around us is only a prelude to the establishment of spiritual contact between hitherto opposing faiths, discerning critics can well perceive.

The question is :-Is there antagonism between Religion and Life? Does, for example, Hinduism teach one view of life and Christianity, quite another or perhaps the opposite? So far as Hinduism is concerned, I make bold to assert that its view of life is intended to make man a complete whole. I believe the same of Christianity. Whether you believe in the doctrine of Karma (or successive births) or not, the aim of all religions is to find out *the inner, purer and nobler self that surrounds every individual being. I suggest that even spiritual conceptions are adaptable to the times and environments.* Rational minds need not, therefore, get alarmed at the prevalence of various creeds and faiths and principles of action, if the essential harmony of the universe can be perceived and pressed into service. The earth does not act in the same way as the moon. The moon performs quite a different function from the sun. The stars fill their own place in the universe. Still, is there not absolute harmony springing from their divergent activities? So, I think, is the destiny of man. His main function is to realise and reach His Master. He may do so in a number of ways. The Christian, no less than the Hindu, is quite otherworldly in this sense, notwithstanding his protestations to the contrary. To both alike, life here is only a preparation for the life elsewhere, but whether the life elsewhere is a perpetual hell or a perpetual heaven or is itself a changing phenomenon until the Absolute is reached, both will admit that the essential purpose of life here below is not mere social, physical or carnal enjoyment but *to strive to attain Absolute or Divine Bliss,*

Why, then, should we quarrel over dogmas and formulae and in vain try to assert the superiority of the one or the other? Is it not enough for us to know that even God serves us in different ways and that His Majesty and Glory would baffle every description?

Let us all, honest men and women the world over, ever proclaim His Glory and do humble service unto Him, each in our own individual way, without curbing liberty of thought or action, So may the world become great!

POLITICAL FREEDOM AND SOCIAL CHANGE.

I have read with great interest and concern the remarkable pronouncement of our venerable Professor K. Sundararama Iyer, the staunchest and foremost Sanatanist of Southern India on the need for permissive legislation in British India in respect of temple-entry for *Avarnas* and Gandhiji's natural and powerful endorsement of the same. I doubt however, very much whether legislation, even though of a permissive nature, is the proper cure for the ills of our body-politic. The analogy of the Travancore-Proclamation is, in my opinion, misleading. Our legislative bodies, constituted as they are and as they will be under the new order, are only secular institutions composed of diverse elements and altogether ill-fitted to deal with complex social problems and and it would be a bad day for us if for every social change we should require or procure legislative sanction or interference. I share the view that so long as we are a subject-nation, all our energies must be bent towards securing political emancipation, and only in a politically free India can social problems be viewed in their proper perspective and necessary adjustments made. The transition period is hardly the time to fritter our energies in socio-religious controversies and all of us have to pull together to attain political freedom.

The independence of thought and action that will result in a politically free India *where every man and woman will have attained a new self-consciousness* and a proper perspective of India's political and cultural destiny combined with her traditional heritage of peace and good-will for all the world will in itself ensure the weeding out, of noxious growths in social practices born of centuries of subjection, stagnation and oppression; and a new and healthy village life will become the order of the day where every unit of society will feel itself linked with every other for the common good; and with economic self-sufficiency, social usages and customs will have undergone a healthy change.

That, I submit, is the immediate goal for all lovers of India and I implore Sanatanists and Reformers alike not to be carried away by excessive zeal for their current notions, but to believe in the Time-spirit and manfully do our duty in shaking off our bondage.

26-3-31.

THE COMING WORLD-FEDERATION.

"All great achievements in politics come from the creative use of the imagination; and without its authoritative insight, we miss the significance of those inner visions which, in the end, so largely determine our lives".

Nothing is so valuable or so enduring as the conquest of Peace. I am not sure whether in all history there has been another occasion when issues so fundamental and so vast have had a chance of being determined through calm reason and unbending faith. The impact of ideals between apparently divergent schools of thought has produced a freshness of out-look and a profundity of aim which are among the greatest contributory factors to harmony and progress. *The aggressive civilisation of the West has a good deal to learn from the quietist philosophy of the East and the latter has been enriched by concrete manifestation of the inherent worth and dignity of every unit of society* which have been so amply demonstrated through western sociology. Everything of consequence in this world has an inner soul which, if discovered, can only lead on to peace. This is not the peace of the grave or the peace of the desert but the peace resulting from aggressive thought and solid achievement; and this peace can only lead on to joy which, in turn, will promote beneficent activity everywhere. *Correct knowledge, correct judgment, correct perspective are among the greatest treasures of mankind* and their significance to world-polity can hardly be exaggerated. One of such rare moments when human destinies are shaped through the aid of visible agencies of Higher Powers is now upon us; and *it is of the highest importance that healthy and progressive ideas should dominate the souls of men in authority and power* and there should be no false prestige or exhibition of wounded or affected pride in any quarter. *Light coming from within is the surest guide* and unmistakably indicates the path of wisdom and of truth. If piety, goodness, accommodation, serviceability, tolerance and basic faith have shaped the destinies of mankind along healthy and progressive

lines, a growing consciousness of the Power Within, a visible experience of its working and its processes, the peculiar delight that fills the soul in raptures of ever-increasing joy, the ever-expansive mental horizon that slowly unfolds itself through increasing thought and prayer, in short, a kind of super-consciousness that ever strives to achieve perfection in and through the very imperfect environments are, I fancy, within the grasp of the humblest unit of society and may set the standard for the growth of the coming generations in either hemisphere of the globe.

Such a wonderful phenomenon, however incomprehensible to modern, scientific minds is, I submit, a demonstrable certainty and is bound to have a very stabilising effect upon the course of world-events.

I entreat the powers that be, in the official and the non-official world alike, to imagine for a moment what this process is likely to be and it will lead them on to investigations which can only bring God within their reach.

May they be possessed of inner vision, indomitable strength and cool courage and of an ever-widening desire to serve mankind aright is my earnest thought and sincere prayer in the early hours of the 26th of March (1931).

This is the coming world-federation which I see before my mind's eye as I write these lines.

May the All-Wise Guide us always aright;

THE SEEN AND THE UNSEEN.

Many doubt whether there is anything like the Unseen and would fain believe that whatever is seen with their senses is alone real; while what cannot be seen with their physical senses must be unreal or non-existent. I venture to affirm that the Unseen is indeed more real than the seen and there are demonstrable proofs for the same. Suppose a person by the gift of some Unseen Power suddenly gets a flash of light which opens up all the inner cavities of his physical body and builds up a new structure within the body and ever since he is able to hear very profound Truths being proclaimed through every part of the body; and this process goes on from day to day, adding to his store of knowledge and experience, would there still be any doubt that that man is possessed of some Unseen Power which is to him more real than the knowledge he gathers through his ordinary senses?

I apprehend that it is within the limits of human endeavour to imbibe such mysterious knowledge through the influence of Great Powers which he can invoke by ceaseless prayer.

The world is now reaching a stage when there is every possibility of a new birth or a new life; and the Unseen Forces are now working at a tremendous pace; and it is open to all men of vision and Faith to open their hearts to receive sublime Messages which breathe a new vigour and carry a new significance. The Unseen becomes cognisable even through the physical frame and transforms man's mind so as to be subservient to Its Will. Man then becomes the very image of his Maker and shines in all His glory and ultimately becomes a very powerful aid to His work. He can feel that the Inside Power inspires his thoughts and directs his movements. Every moment, he is driven to a higher Consciousness and becomes immersed in the pursuit of Its joy. All things wear a different interpretation and he feels a new vigour and a new strength; and many hitherto-unknown things become known. Its laws are, no doubt, subtle but they are quite precise. Indeed, he soon comes to realise that that is

the only law of his being and, in so far as he adheres to that law, everything is well with him. His physical wants are reduced to a bare minimum and his strength is proportionately increased. Any time he feels any doubt, he gets some fresh proof that this Powerful Force is the source of all energy and the centre of all activity. He realises that this Unseen Power is the source of all Knowledge and Happiness and Bliss and is the very embodiment of Truth. As his knowledge increases and his power strengthens, he feels that the so-called Unseen Force is the *only Reality* and everything else is unreal or transient.

What shall we not give to imbibe a little of this Tremendous Power and to discover Its Laws and Its processes?

That is the destiny of man here below and India is pre-eminently a Land where great Truths have been discovered and pressed into service for the upliftment of mankind. We need not suppose that this age is ill-fitted for the discovery of great Truths. On the other hand, I have a firm and an ever-increasing Faith that India is on the road to a higher development when her sons and daughters *by their rigid adherence to the path of their ancient Dharma* will be able to realise the Unseen Power and be in the vanguard of progress and achieve lasting Peace for mankind.

I pray that the Unseen Force may mould the destinies of my country and keep her to the strict path of Peace and all-round Progress.

ALLEGIENCE AND PROTECTION.

Allegiance and protection are as old as Adam and Eve. In the measure of our allegiance to our Lord, we get protection from Him. But He is always just ; He is always merciful. Nonetheless, He is encircled in his own Laws which He propounds from time to time for the benefit of His Creation. One of the greatest of English poets has truly said :—

“ If Virtue feeble were;
Heaven itself would stoop to her”.

Sri Krishna says in the Gita :—

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मं संस्थापनार्थाय सम्भवामि युगे युगे ॥

“ Whenever Dharma is eclipsed
Or Adharma predominates,
I make my presence felt
For restoration of Dharma.”

I submit—and affirm that I see clearly before my eyes—that owing to the very peculiar times in which we live, God has already taken shape in some tangible form to give His Blessings and Guidance to all those who would believe in Him. Not merely the gates of Heaven but also the doors of Knowledge here below are equally open to all who truly believe. The present is a testing time for all men of Faith. We may not belittle His Advent. A little of His marvellous Power is enough to submerge the world in an ocean of Love and Sympathy. *Peace is the breath of His Being and His Law for all men.* Whoever respects His law is sure to receive His Blessings and is most pleasing to Him. Monarchs and saints can obey the Law and gain immortality. Princes and peasants can invoke His Aid and get blest. *He is the greatest Harmoniser, He is the greatest Healer.* He brings Peace and Joy and Happiness and blesses all alike. Let us enthrone Him in our hearts and remember Him in every act of ours and dedicate all our energies to His Cause of Peace.

India expects every son and daughter-nay, every thinking man the world over—to respect her ancient culture and promote the well-being of every sentient being. Her treasures are immense and her resources are inexhaustible.

They are treasures of knowledge and of massive energy. Let us utilise them for the uplift of humanity and carrying out His Supreme Will. He will descend upon Earth and fulfil His engagement.

21-7-31.

THE A, B, C OF GOD'S LAW.

"Even the noblest of virtues need to incarnate in human flesh before they can act." Gandhiji.

This statement, though apparently true, does not represent the whole Truth and, is therefore, likely to be somewhat misleading. Man is, undoubtedly, the pivot of God's creation but it is wrong to assume that He can only act through him. He may even act through a stone if He wills and there is no place in all the worlds which He cannot enter or where He does not reside. But, then, He is the hardest Task-Master and never gets satisfied with the perfection of the individual soul. The perfected individual soul is still an atom in His wide cosmos; but it has its own powers of growth and expansion and does not need further tuition.

Man, though he prides himself with his ordinary consciousness, is far from having known the Real Consciousness and until he tastes the latter, he can have no adequate conception of what Virtue really means and is. To superficial minds, it might seem that the highest morality consists in honest thought, upright conduct and spotless life; but there is something beyond all these, which it is well for the human mind to aim at and explore.

Man will then learn the A, B, C of God's Law and nothing but thoughts of peace and of ever-expanding peace will occupy his serene mind and he will surely become the vehicle of God's Love.

That is the destiny before every man and woman and we need courage of the highest order and perseverance of a never-failing type to reach our goal.

May the Light shine upon us at every step and illumine our path.

25-7-31.

PURPOSE OF LIFE.

Life is a sacrifice or *Yagna* (यज्ञ) and that life is well-lived which delights in service to the ignorant and the needy. Let us remember in our daily life that God is not the monopoly of any individual or race or tribe or clime but is the common Possession of all and that we all live under His Grace and in His living presence. He exhorts and expects every one of us to be true unto Him and to be ever serving Him through service to our fellows; and why should there be hatred or greed in this world if we have enough faith in Him?

Service may take many forms. You may serve through knowledge, you may serve through exemplary life, you may serve through sharing your possessions with your less fortunate brethren; and every true service is service rendered unto Him and He will enable us to lead a fruitful life and ultimately attain Heavenly bliss.

Let us never suppose that life on this planet is the only thing we can know or need care for. Life here is *only a preparation for a richer and a fuller life beyond* and let us so shape our thoughts and acts that our very existence here will be a perpetual reminder of the Transcendent Life that is or ought to be within the reach of all.

11-8-31.

A UNIVERSAL RULE.

"The great geniuses of all nations have a universality of appeal and speak to us of things which transcend nationalistic limitations."

In ultimate analysis, Reason and Faith are one. They proceed from the same source and have to fulfil the same objective. Seers of all ages and of all climes have realised this essential truth and hence their teachings have a universality of appeal.

कस्यत्वं वा कुत आनातः तत्त्वं चिन्तय तदिदं भ्रातः ।

Whose art thou, dear brother ?
Whence springs thy activity ?
Verily think of these matters
(And form your own conclusion).

No rational conclusion is possible other than that we are driven to an inevitable destiny by an All-Powerful Master who is the Source of all things. None the less, we are possessed of our own distinctive elements and they are as real to us as anything real, that we know of. Is there or is there not an inter-connection between the two ?

I submit that there is not only an inter-connection but an inextricable intertwining and you can no more divorce God from your being than He cares to thrive except through your own well-being. Everything good comes from Him. Everything evil or supposedly evil springs from a denial of Him or an imperfect understanding of His working. Therefore the only panacea for all the ills of our social polity is to restore Him to His rightful place in our heart and dedicate every ounce of our energy to promote the Cause of Peace and Culture.

How then can men of letters and art pursue any other vocation than that of harmonising differences wherever existing and deducing a universal rule applicable to all mankind ? So doing, they will come across high truths which will lift them to yet higher attitudes and God Himself will assist in the process.

Why should it not be possible and why shall we not strive for Universal Peace ?

30-8-31.

A SUNDAY-THOUGHT.

What is life worth if it is not dedicated to some high purpose? What are institutions worth if they do not promote the common weal? What is the use of wealth if it does not enrich our mind and heart? What is power which does not bring us in communion with God?

He really is the strong man who realises the Divinity in him and sees Divinity in others. We are all subjects of a Common Master and we need His Grace and Guidance at every step. Nothing separates us from Him except our own ignorance. If we spend half an hour daily in obeying the inner call and seeking communion with Him, what a marvellous experience do we have every day! Prince and peasant, high and low, rich and poor can alike walk in His footsteps and derive nourishment from Him.

Why shall we not (every one of us) pierce the veil of *Maya* and try to reach Him who dwells in our heart and take our lessons from Him? This is my thought on a sacred Sunday morn and let us all be brought together under His banner.

16-5-31,

PLEA FOR BETTER UNDERSTANDING.

My plea for better understanding between Great Britain and India is not based upon considerations of mere administrative convenience or of commercial advantage or even of past historic association, though these have a value of their own; but upon far more vital and enduring considerations of human values which, I venture to think, are but dimly perceived by our leaders of society. Humanity is now, despite all appearances to the contrary, on a far higher plane of evolution than has been hitherto reached and amongst races inhabiting Mother Earth, the predominantly British characteristics of freedom and expansion and the Indian characteristics of self-preservation and soul-culture are rare attributes that possess an inherent charm and efficacy and whose harmonious blending can only result in enrichment of both, which will call for higher faculties and result in infinitely greater good for mankind.

Your Excellency, supposing by some gift you get an intuitive insight into the beauty, the harmony and the vitalising power of the human soul and every moment since then, you are led on from truth to truth and come across rare experiences and rare pleasures, would Your Excellency regard Your Viceregal office or even life itself as of greater consequence than to be immersed in the pursuit of this delightful joy that comes from Within, and transforms and shapes your movements in accordance with the Higher law that ultimately binds you to all creation and to your own Maker?

Your Excellency, pause for a moment over this healthy thought and ask yourself whether after all, life here is not a trust—a very sacred trust—which every moment we are bound to consecrate for better and nobler service in the name of the Great Lord from whom we are sprung and through whose devoted service, we thrive, move and have our being; and having spent the best part of your life on the Indian soil amidst great responsibilities and trials and being on the threshold of an infinitely greater destiny that awaits your faithful endeavour, do you not require the aid of all available forces, seen or unseen, recognised or kept aside, encouraged or looked upon with unconcern or even Dismay, that are absolutely wholesome and point the way to real and ennobling peace?

THE FUNDAMENTAL SITUATION.

"Politics is not the whole of life nor the most important part. For Indians, the ideal is the real....."

Gandhi is not the only evidence India affords of her spirituality. He is for the moment more in the public eye than others. But there are living Indians of an even finer spirituality known only to the few, but from that inmost circle radiating an influence over all India. India is evidently in the throes of a spiritual re-birth; a true renaissance.

"Contact with the West has awakened India to a more vivid and intenser life. And she is not merely imitating the West. *She is building up her own future on her own lines.*

"India is then a spiritual, rather than a commercial, a military or a political country....."

"Far deeper and more lasting than the commercial and political connection with India may be the spiritual."

I have given the above copious extracts from a letter of a well-known Western thinker as coming nearest my own view of the real and fundamental situation in India. Let me not be understood in any sense as wanting to court publicity. My aim rather is to convert from Within and if I succeed in my aim, the result will be to the eternal glory of mankind.

A definite objective has however been placed before me. It is in the form of a short Message which affords solution not merely to spiritual problems but also to political, economic and social problems as well. Once we realise that God is the ultimate spiritual basis of all life, our ultimate aim can only be '*a spiritual democracy of the whole human race*' and because I know that the aim of the Great Message is to bring about this happy result in good time, I am bending all my energy to induce my Western friends to take a

more realistic view of the fundamental situation before us and bring them nearer the Ultimate Reality in every one of us.

Your Excellency, if my writings have produced any the slightest effect on your mind, I assure you, in utmost humility but in all sincerity, that the Process Within which is reflected in my writings is vastly superior to anything that we know of and is capable of definite realisation by every true believer in this world. All faiths will stand vindicated, all religions will have their scope; all shortcomings will be removed, all misunderstandings will vanish, all conflict will cease, and Real Knowledge or true culture will possess the soul and every man will become a real votary of *Ahimsa*. Each one will strive to lead a clean and healthy life and ultimately find out his Maker and attain Supreme bliss.

This is the fundamental situation before us and whosoever promotes it is thrice-blessed.

THE SONG OF THE SPIRIT.

"When the mind ignores the Satan because it is busy listening to the song of the spirit, then only shall we succeed in living the higher life."

Deep wisdom is contained in the above words which are the outcome of a richer, inner experience whose melody and beauty would baffle every description. The song of the spirit is an experience realisable in our own bodily frame when man stands face to face with his Maker and learns fresh truths from day to day.

When man imbibes even a tiny particle of God's Spirit, the soul within bursts into a flame and the Light is kept on steadily burning, the Light of Knowledge and of Wisdom. Man discovers a Higher Life in him which automatically comes into play and is, thereafter, a tool in the hands of the Higher Powers which control the destiny of the world. The song of the Spirit initiates him into widening mysteries and a greater field of research is laid open at his door.

What if he suffers great physical suffering and sorrow! As has been truly said, each well-borne sorrow is a step toward God or in other words an elimination of the Satan in us and our mind and body thus purified become fitter instruments of His Grace and Power.

Let us, therefore, listen to the Song of the Spirit in ever-increasing measure and the result will be greater fidelity to the Cause of Peace and ultimate freedom from bondage.

28-8-31.

THE DAY OF UNIVERSAL PEACE.

To-day is a very sacred day for us. We perform the annual expiatory ceremony for our sins and propitiate the Goddess of Cayatri. A real Brahman is he who ever strives for peace and finally becomes an embodiment of Peace. Peace implies and involves active effort for the welfare of all and the removal of oppression of every kind. It is based upon Right Knowledge which means Knowledge of the Divine. A pure heart, a clear mind and a consistent aim are the essential pre-requisites for the acquisition of Real Knowledge. Mankind is a common brotherhood and service is the keynote that runs through the various grades of society. Service to our fellow-beings is service rendered unto God and a single, true Brahman can raise the whole world to a higher level through disinterested service. Indeed, the duty of a Brahman is to pray for the welfare of the State, for the welfare of the citizen and for the welfare of the whole creation. Prayer, as I have often said, does not mean mere repetition of *Mantras* but involves a conscious effort to find out the source of Truth and dedicate every ounce of our energy to the pursuit of Higher Truth. From Truth springs Knowledge, from Knowledge springs service. Service leads to sacrifice and sacrifice (यज्ञ or तपस) ultimately leads to self-realisation, and the eternal cycle goes on. An atom of Truth will immerse us in eternal Bliss and make us powerful instruments of Peace.

Let us, therefore, pray for Divine Mercy, Divine Knowledge and Supreme Bliss on this ever-sacred day and bring the rulers and all grades of society into a common co-operative brotherhood for the service of our Lord, the Lord of each and the Lord of all.

17-10-31.

OUR COMMON DESTINY.

Religion is Realisation or, as I would call it, self-expression. If this truth were generally known and accepted, there would be no conflict of religions and every one would be aiming at finding out his true self. Peace or *Santih* is the basis of all life; and to be at peace with ourselves is our highest Dharma, Civic, religious and social.

It is a mistake to suppose that there are gradations of social well-being. Each unit of society is a limb of our Common Maker and performs his or her part in striving to be at one with Him. The only fundamental Law is the Law of Peace and Harmony and we should all be wedded to it just as we cleave to our own body. The dignity of the human soul will be revealed and a true perspective will present itself. A common tie will be created between ourselves and our Maker; and man will shed all fear, jealousy, hatred or malice and become a huge constructive apparatus where sublime truths are enunciated and Supreme Bliss is every minute generated.

Man will then find his real self and ever strive to promote the well-being of all his fellows and he will come across wondrous treasures which will aid him in his task and carry him forward from labour to labour and success to success. The brute in man will have disappeared or have been utterly crushed; and the Divinity in him will stand resplendent, ever stirring him to incessant activity and healthy and all round-progress. This, I conceive, is our common destiny and no power on Earth can deprive us of our heritage. Let us simply toil on, Peace, Everlasting Peace, will shine before us.

B4

A3

18-10-31.

THE AIM OF THE INDIAN RENAISSANCE.

vidence is accumulating that everywhere men of light and
 z are anxious to find the path of Peace. The Indian Renais-
 aims at a reconstruction of the world on sound, healthy and
 ssive lines, tending to make every unit thereof subserve the
 sts of all humanity. It is comprehensive in outlook and cos-
 litan in aim. None need surrender his principles or con-
 ns: but nothing but the common good will be the motive
 r of every individual. The inborn and the indestructible
 of loyalty to the Divine Law which is essentially the law of
 iony and Growth when it comes into clash with the militant
 aggressive spirit of modern tendencies can only result in
 muting even the latter into constructive efforts at solid peace
 h will lift humanity to hitherto undreamt of heights and create
 ial brotherhood which will be as marvellous as the Design of
 Universe. Each member of society will become a shining star
 cious of his powers and his destiny and spinning the thread of
 in much the same harmonious way as the Heavenly stars above
 d their course in obedience to an immutable Law which com-
 the admiration and wonder of every thinking mind in the world
 which, it is seldom known or recognised, can be equally pres-
 into service in elevating the thoughts and purifying the motives
 every conscious unit of society and converting Mother Earth
 o the eternal Garden of Eden.

I pray for the dawn of vision and wisdom in our statesmen
 d administrators and for Heavenly Light guiding their foot-steps
 their daily acts and thoughts.

This is my Sunday-thought.

20-9-31.

CAN WE KNOW HIM ?

"How very few are they who could understand that what we call God is not a person but a sort of anthropomorphism of a state of higher consciousness within ourselves ?"

How fewer still are those who have realised that state of God-consciousness in their own mortal frame, which every minute proclaims the majesty and the glory of a self-radiant Power which is the cause of all existence and the end of all life ! God is not a person in as much as He is formless or to be more accurate, transcends every form but He is here, there, everywhere and always transmutes Himself into an ocean of energy which results in perennial bliss and awakens rare Knowledge.

When you are blessed with a magic touch of His, the soul within becomes a resplendent power and reveals His full glory. An automatic process goes on and you realise that God pervades every fibre of your being and is the only Reality hidden through your own ignorance in a dense frame. When once the veil is lifted, you stand face to face with Him and He becomes your inseparable Companion. Every breath, every sound, every word only attest His presence and His Reality. Oh, how is it possible to describe in words this strange experience which not only enables you to know Him but rather immerses you in His sweet Delight (ब्रह्मानन्दम्) You may call it trance or by some other word but its inexpressible joy baffles every description.

Once we feel Him or know Him, we would never desire to be away from Him and whether we call Him a person or a state, it is enough for us to know that we can realise Him in our own being and ultimately merge ourselves in Him.

6-9-31.

A SUNDAY THOUGHT.

For good-will, prayer is itself the one supreme, indispensable, end means."

This is the philosophy of life underlying every religion and a man, no less than a Moslem or a Christian can do nothing better to promote good-will between various sections and grades of humanity. The Hindu Faith is based upon the doctrine of *Ahimsa* - utmost tolerance and good-will to every creature around and the longest history in the past and will have the brightest future before it so long as its central doctrine is not lost upon its adherents. Nor should it be supposed that *Ahimsa* means passivity. On the other hand, it is the most dynamic force in the world and it is in a deluge of good-will over all the quarters of the globe, north and east and south and west; and I clearly foresee the day in not very distant future when India's age-long Message to the world will have acquired a new potency and force and welded together discordant elements in humble service to our Great Lord. This is my Sunday thought and I doubt not it will enter the heart of every true son of the soil.

THE GRANDEUR OF TRUTH.

Truth can never die. It can never be checked or kept under control. It has always a transparent purity of its own. It becomes monarchs and saints and patriots and citizens alike. It is immeasurable and can never be had to excess. All of us can drill ourselves to the pursuit of Truth, whatever our avocations or station in life.

Genuine friendship, co-operation, good-will, heart-unity, mutual serviceability all spring from Truth. Real Knowledge is based upon Truth. Its impartiality, its utility, its utter sincerity, its earnestness and its profundity can never be too highly rated. Its efficacy can never be impaired. It is a matchless power and the source of all healthy activity.

Let us follow Truth; let us ceaselessly contemplate upon Truth, let us steadfastly adhere to Truth; let nothing deflect us from the strict path of Truth.

East and West alike have equal need to cultivate and spread Truth and can join together in a ceaseless and honest pursuit of Truth.

All of us can ennoble our lives by dwelling a little every day upon the real implications of Truth and deriving our nurture therefrom.

THE PHILOSOPHY OF PEACE.

The philosophy of Peace is entirely different from the mechanism of war. The one is based on mutual love; the other has its root in suspicion and mistrust. Man is born to serve God and his fellows and not to hate each other and destroy himself. *Statecraft, in so far as it is based on engines of oppression and repression, can never lead to real peace, because it is fundamentally wrong in conception and aim.* Each unit of society must be preserved as every other unit and made increasingly fit to understand and realise the implications of healthy growth. Why should competition rule the world, and not concord and harmony?

The greatest contribution of Gandhiji to the modern world is his persistent attempt to teach mankind to turn the searchlight inwards and answer the call of conscience. He has evoked a wonderful response from the human heart, because his intention and aim are unexceptionable and unassailable. One may safely say they he never believes in antagonism between East and West, much less, between England and India. My quarrel with him is over his method and pace; and not over his real objective. I have a good deal to say regarding his social outlook, and, there again, his aim is unexceptionable.

Only a man who learns his lessons direct from his Maker can issue edicts for mankind; and I venture to suggest in all humility that the times are such that any man of Faith can bring Him to his aid if he sincerely believes in Peace and Progress.

India is pre-eminently a land of eternal values. If peace ever comes in this world, it can only be through revival of her ancient culture.

COMMUNION WITH THE UNSEEN.

Communion with the Unseen may also be described as Culture. It is possible for man to imbibe in his own frame certain invincible forces which inculcate great Truths and steadily march him on along the road to Peace. He then gets communion with the Divine and shines in his full glory. Feelings of ecstatic joy pervade his whole frame and immerse him in perennial delight; He thinks great thoughts, he dreams great dreams, he feels great impulses and God guides him at every step. That man is really cultured; and he gets consistent and continuous enlightenment from the heart. His soul becomes enraptured in love; and the mysteries of Providence are revealed to him. Providence then becomes a constant Companion with him and he exclaims in utter joy:—"I and my father are one." He feels slowly but surely that the path of Peace is the path of God and he fulfils himself to the extent and in the manner that he obeys His loving Commands given to him from day to day and hour to hour with unerring precision and care. That is the universal destiny of mankind; and whosoever promotes it or finds it is indeed blessed.

India is a land of countless Bhaktas and it may be the Will of Providence that out of her present travail may emerge a *race of giants* who will establish solid peace on Earth and unite the whole world in unshakable devotion to the Lord of all the worlds. May His Rule prevail over the hearts of mankind!

OUR SUPREME DUTY.

The supreme duty of man is to remember his Maker and to attune every act of his—nay his every breath—to the Divine Will. Life is a sacred trust and we ought not to trifle with it; and that life alone is well lived which has for its object the realisation of the Supreme Self and pursues a ceaseless quest in pursuit of the Great Truth which reveals itself from Within in due time. All other pursuits are steps leading to the wrong road; and humanity everywhere has the supreme chance to-day of taking to the right track, relying upon the sweet will of our Great Lord. *He is undoubtedly kind alike to all but still grants His Bliss at prayer's earnest call. God is deeply imbedded in every heart;* and my constant appeal, therefore, to kings, saints and peasants alike, is to seek and find our Universal Maker through the heart and create a new Heaven out of the very Earth. *Our body is an instrument to effect this change and we can employ it to no higher purpose than to serve God and our fellow-creatures alike.* Service, to be pure, must involve constant waiting upon Him and must be born of love or non-violence. The limits of Non-violence are not easily set. They are as wide as creation itself. *Man can therefore exercise the utmost patience, restraint, foresight and wisdom, if he would accept Ahimsa, as his creed and his Creator as his guide.* We are living in very momentous times. The issue of Peace or War, or in other words, of God or Satan, is the one issue that confronts society everywhere. Are there not men of Faith in every clime, who would bodily face the issue and find the answer from their own hearts?

I see Peace clearly on the horizon and I doubt not that it will soon overspread itself.

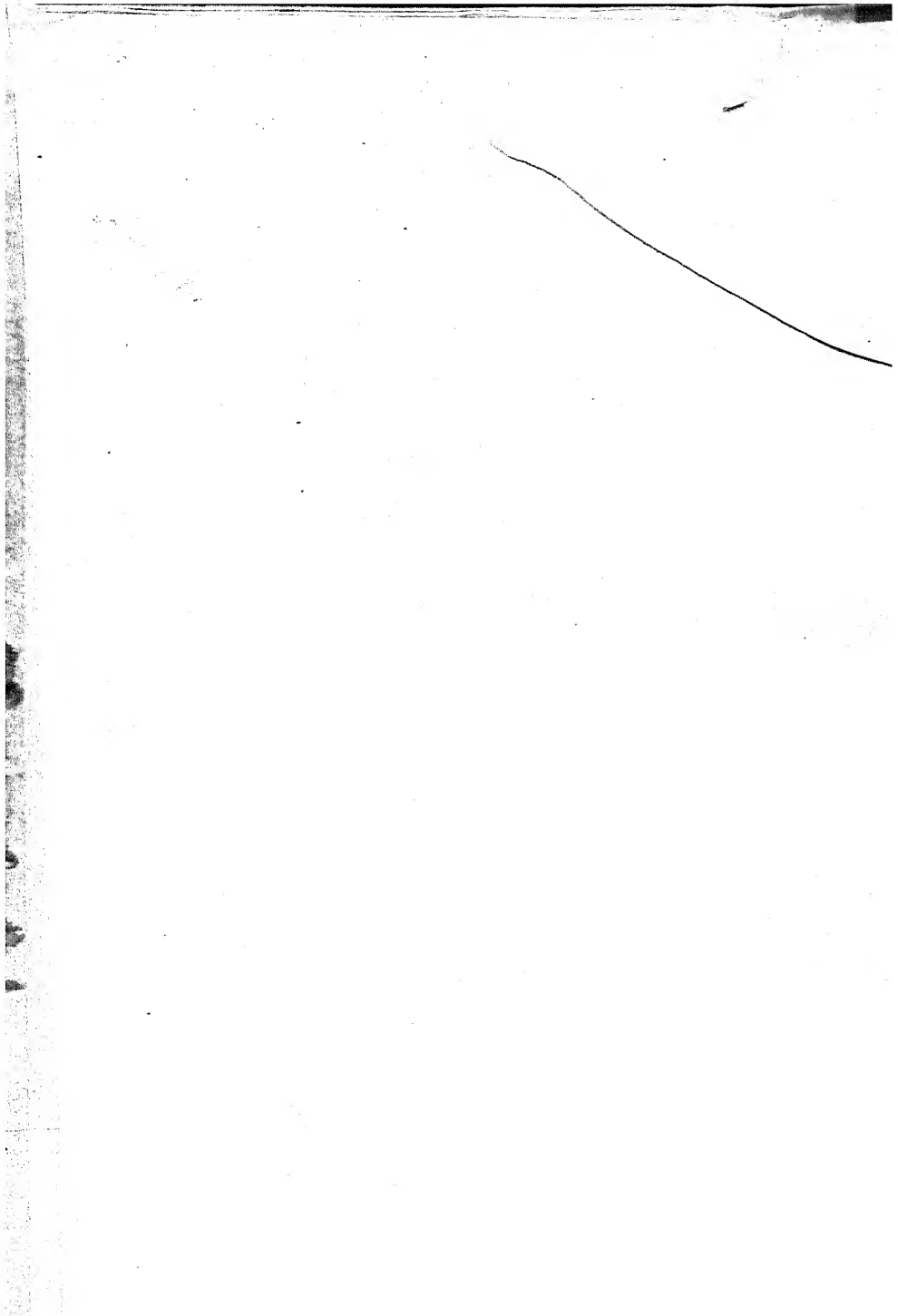
23-10-31.

A RARE EXPERIENCE.

The Divine Form manifests Itself to the *Bhakta* whom He selects and becomes a part of his being, shedding its lustre all the time and establishing a visible contact between the Soul within and the outer cosmos. Such an experience is within the possibilities of every unit of organic life and there will thereafter result freedom from bondage and the creation of a new or a higher life which opens up a limitless field of expanding bliss and of widening harmony. All the trials, all the tribulations and all the privations of ordinary life will only show in greater relief how sweet are the uses of adversity and how out of evil ultimately cometh good.

If the universe is governed by well-regulated and harmonious laws, the human body must equally be governed by an intelligible Force and I submit in all humility that that Force is nothing other than the Divine Self. Only our limited intelligence is unable to comprehend Its presence and working; but when Pure Intelligence or spotless Light shines before us, we get a ray of His Infinite Power and a glimpse of his marvellous Design. The experiences that thereafter flow are too sacred to be reduced to words; and a rapturous joy and increasing delight possess the soul and reveal expanding truths. The whole mystery of the Universe is explained step by step and we see at a glance how the great Father of us all protects even the tiniest, the lowliest and the most hapless of His creation with a care and tenderness that only He is capable of.

Good thoughts, noble deeds and selfless acts are within the reach of every one of us even in our own limited sphere and they are the surest passport to Higher life which awaits every sentient being.



9-11-31.

THE LAW OF LOVE.

"Just as a Scientist will work wonders out of various applications of the laws of nature, a man who applies the laws of love with scientific precision can work greater wonders.....

"The man who gave us the law of love was a far greater scientist than any of our modern scientists."

The spontaneous outburst of love is the highest attribute of man. Life is a bundle of seeming contradictions and it is only the law of Love that distinguishes the man from the brute. Love is the negation of ill-will and the symbol of perfection. God is Infinite Love, Infinite Mercy and Infinite Knowledge and the working of His Law is therefore perfect and unvarying. In so far as man attunes himself to the Law of Love or the Law of God, he becomes a visible symbol of peace and harmony and growth and is only doing God's work. It is not impossible for man to find out the Law and to ceaselessly apply it with precision but it requires His Grace and His will to penetrate the inner precincts of the heart; and the result will then be the manifestation of Divine Energy which ceaselessly imparts Divine Knowledge and instils Divine Love. All great Seers have felt the Divine Touch. They have experienced the Divine Law visibly working in and through their soul and their teachings and examples have been the most glorious possession of mankind. Christ is only another name for *Sri Krishna* who is synonymous with *Sri Rama* and every one of these wonderful Personalities is a symbol of Perfect Peace and Bliss through incessant and selfless activity. Each may represent the type of Truth best adapted to the age but the Law of Righteousness or the Law of Love runs through them all.

I apprehend that the conjoint action and interaction of Eastern and Western minds will lead to the re-discovery of the lost soul of man and the consequent substitution of the Law of Love or the Law of God in the place of the machine-made and the man-made law that masquerades as Law and Order.

SPIRITUAL ENERGY.

Spiritual energy oozes out from the heart. The Bhakta pours out his love to his Lord ; and the Lord of Peace comes and blesses him. Peace and godliness are generated in every fibre of his being and he gets constant and continuous instruction from Within. He is always trained in the arts of Peace, which absorb his soul, and becomes a dynamic power for overcoming the obstacles that clog the way in establishing enduring peace. Individual salvation is only a prelude to the liberation of invincible forces which lie dormant in the human breast, By a happy junction of the individual self and the cosmic self (the Jivatman and the Paramatman) life, harmony and peace are generated and maintained.

In co-operation lies the path of Peace ; in coercion and isolation lie the seeds of destruction and decay. This is the eternal law and no one can transgress it with impunity.

Let us have the wisdom to know the truth and realise it in our being before venturing out on service !

THE MESSAGE OF THE WHEEL

The Message of the Wheel is the new Message for the world, Its simplicity, its beauty, its harmony are indescribable. Gandhiji's greatness lies in re-discovering the simple art of life and presenting it in an attractive garb. It is the easiest, the best and the soundest method of converting every opponent into a useful helpmatic. The spirit of the Message can enter the mind of every sentient being and a revolutionary no less than the royalist^t can imbibe its spirit and effect his purpose. It heralds the dawn of freedom and applies the mind to constructive effort. Its effect is both positive and negative. It will eliminate crime and drive away discontent and at the same time fill the heart with thoughts of love. It is this latter aspect that has always appealed to me; and the genius of Gandhiji lies in making it universal. No leader in the world has devised such simple and, at the same time, such effective means of rousing the dormant energies of millions of human beings as this unique personality that has baffled and confounded the wise statesmen of the West. When, therefore, I have at times indulged in some mild criticism of even this sweet specimen of humanity, let me assure my friends that it has not been without the deepest searchings of the heart and without the most indubitable authority for the expression of my views. If and when the time comes for the vindication of my faith, I hope I shall not be found wanting and, meanwhile, my earnest prayer is that all those who have the interests of humanity at heart should endeavour to pull together in the attempt to reconstruct the world on the foundation of mutual co-operation and service.

That, as I understand it, is the real Message of the Wheel and I would implore Gandhiji to adopt it as his sole means of achieving unity and solidarity in this ancient land.

A SUNDAY-THOUGHT.

It is commonly said that God's ways are mysterious. It is only because our limited intelligence is unable to comprehend the working of His Law that the mystery arises in our own mind. If we probe sufficiently deep, we will be able to realise that it is the uniformity and the univarsity of His Law and of His working that constitutes the manifested world and keeps it in harmonious working. Take the Earth, the Moon, the Stars and the Sun! Are they merely inanimate objects or are they the manifestations of Divine Energy? I submit they are the latter and each of them has a soul of its own. The harmony of their working is the best possible proof of the immutability of God's Law.

Who, then is man: What place has he in His Scheme of things? How does he affect the course of the working of this immense Universe? I have already said that he occupies the central spot in Him and has always got a special mission to fulfil. His is the duty and the privilege to understand His Law, to conquer ignorance through Knowledge and ultimately to become a self-conscious instrument of carrying out the Divine Will. In other words man's purpose is unique. He is apparently shrouded in ignorance. Light enters his heart and kindles it. Divine Knowledge bursts. He realises his kindship with his Maker. He becomes one with Him and thereafter what has been a mystery so long becomes the only Reality and he gets into direct contact with the invisible world. A host of forces surround him and to his wonder and amazement, he discovers the inflexibility of God's Law and realises the littleness and narrowness of the conceptions he has had hitherto. His thoughts are centred in Peace and his whole being is moved by Prayer. Self-working, self-revealing, self-expanding, the process goes on from day to day and hour to hour and produces an ocean of infinite bliss. The kinship of the whole world becomes manifest and a rare wonder and joy possess his soul and he finds that he occupies the central spot in God's Scheme.

It is given to every one of us, high or low, rich or poor, to understand the secret of things and to play our humble part in promoting Peace.

16-10-31.

OCCULT KNOWLEDGE.

Occult Knowledge is as real and demonstrable as ordinary physical knowledge. Only its votaries are few and its methods are not easily comprehended in our physical environment. When once the veil of darkness is pierced through, the Light shines in all its effulgence and a contact is established between the physical elements and the Ultimate Source of all existence which is Transcendent Knowledge resulting in Absolute Bliss. A mysterious Force is generated in the physical frame which brings about a new outlook, generates healthy thoughts and gradually reveals marvellous treasures. The process is subtle but clearly realisable and ever expansive.

If mankind can develop this inner Force and understand its laws and workings, the very Earth will become a Paradise and the human body will become a vehicle of God's Love. Man will have crossed the ocean of misery, ignorance and greed and become a living embodiment of Everlasting Peace.

10-01-01

PRAYER : A SCIENTIFIC REALITY

"Prayer may one day be proved a scientific reality; it may be an infinitely subtle kind of the vibrations that we now harness to the microphone". "The human brain is a far more delicate instrument than anything made by man."

Because I know that Science and Religion are going to form essential compliments of each other in the immediate future before us and that it is the task of Providence to knit together the whole human family in the art of common service in harmony with the Laws of the Universe, I am endlessly pursuing my researches into the realms of the Infinite with the help of a microphone which He has devised of His own accord, in my frail, physical frame. A Marconi may well stand aghast at my impudent claim; but if he would spend three hours with me, he would go away convinced that there is a motive power within the heart which it is the function of every true citizen to invoke in humble prayer, every time he sets out on any useful work. Oh, the efficacy of prayer is something marvellous and beyond the ken of ordinary men.

Prayer is not only a scientific reality but it is the only sustaining Power of the whole Universe. Mankind ought to know this essential truth, if it is to distinguish itself from mere animal kingdom. Man as I have often said, is Divinity *in persona*, if he would subdue the baser self and see the reality of the Inner Self. He can very well do it, if he would follow his own Dharma and always strive to tread the path of Peace. This is the only way to happiness and ultimate salvation; and I therefore beseech monarchs and saints to come together and make the ordinary man live and see God in themselves and in their fellows.

May my feeble voice find echo in every powerful heart is my special prayer this morn!

20-10-1931.

THE SUREST SAFEGUARD. *

"Real safeguard against violent revolutionary changes lay in deep rooted belief in justice and equity all round."

This is an admirable statement profoundly true. Who is the Dispenser of Justice and Equity all round? Is it man or is it God? Are there or are there not Divine laws regulating the affairs of men as well as of nations? Is it possible to find out the operative influences of such Divine laws? Or, is man the unfettered master of all things he sees and senses and has. Are material possessions invariably grounded on moral worth?

Would the Attorney-General or his great Chief answer these very relevant questions if they want to establish peace not only in their own native land but in their far-flung dominions and possessions beyond the seas?

The conquest of peace and of calm reason is infinitely superior to the barbarous method of war. How can we conquer the outside world, without realising our own inner self? Dominance and authority through human law or human agencies can never be beneficial or uplifting.

Deeprooted belief in justice and equity all round can only arise from deep-rooted belief in God and in His Beneficent Design.

The white man and the yellow man, the colourless, the rich and the poor, are all alike servants of humanity and of God and their existence is justified only in so far as they contribute to proclaim the greatness and majesty of the Supreme law-Giver to whom all alike must bow their heads in reverence. If all of us can combine in adiligent search for Him and reverently seek counsel together, a new race will be evolved, which will aim not at physical dominance over his neighbour but in expanding and ever-expanding service to all units in society.

Real Knowledge which springs from inside will become our richest possession and there will be no need for any violent, revolutionary changes. Continuous evolution will be going on and there will be no end to a man's utility and growth. Each one will be satisfied with his or her lot; and there will be work enough for all the twenty-four hours of the day. There will not even be need for Trade Disputes Bill but there will be ever growing need for incessant prayer. Prayer will enlist Him on our side and He will be our surest safeguard.

13-11-31.

WHAT IS PRAYER

"Prayer is putting yourself in touch with God, not praising Him with any formality." Gandhiji.

In other words, prayer is an automatic process. It is the true fulfilment of the yearning of the devotee's heart to reach the Infinite and get absorbed or immersed in it. I am not sure whether Gandhiji has attained this state of prayerfulness or, as we say, of self-realisation but it is possible for frail mortals, through the Grace of God or extreme devotion, "to put themselves in touch with God" or in other words to feel the divinity in them, every minute of their lives. God then becomes the inseparable Companion of the *Bhakta* and moulds his thoughts and acts and, indeed, leads him on along the path of deliverance to Absolute Bliss.

Such is the destiny of man and such is the efficacy of prayer and though seers are few, worshippers are many and it is up to each one of us to become a true worshipper of God, attain His Grace and leave the world in a better state of prayerfulness than we find it.

How many are these who realise that the Universe exists only because of His Law and His working and that He Himself is the Absolute Embodiment of Prayer and the Generator of Peace and Harmony !

6-5-1932.

A RAY OF HOPE.

“To a civilised man, no proposition is inherently so right or so wrong that he cannot bring himself to discuss it, and provided a man is sincere, it does not matter what views he holds on any subject under the Sun.”

The better mind of Europe is slowly coming round to the ancient Indian ideal of co-operation and joint effort in all branches of human activity. The world is getting tired of the competitive spirit and therein lies the hope of the future. Great wisdom is enshrined in the above statement of a European writer and I would say in one word that the test of civilisation is *mutual accommodation*. He alone is civilised who sees the truth in others quite as much as he sees it in himself. No man is so perfect as not to need the service of others; no one is so impotent as not to give something to another. Wisdom, therefore, lies, in pooling all resources together and utilising them for the common good. As I have often asked, *why should competition rule the world rather than a genuine spirit of co-operation?* Is it the Law of Nature or is it the Law of God? I submit it is neither, and a proper understanding will reveal that the *true Law of Nature is also the Law of God*. While Nature is directly perceivable and yields all her fruits at labour's earnest call, the Law of God manifests itself in a subtle form to well-trained and well-developed minds at times of great upheaval or of imminent necessity and fulfils the purpose which Nature is designed to serve. I therefore repeat that service based upon true knowledge is the *sine qua non* of human endeavour and let us have the courage and wisdom to perceive and act upon it. Well has it been said that “the common interests of mankind are immensely greater than their divergent, competitive interests.”

THE MEEK SHALL INHERIT THE EARTH.

"Let the meek be purified and get blessed and inherit Mother Earth." is my prayer this morning.

India's salvation can be attained not through mere political fight but by regaining her soul and establishing her cultural and spiritual greatness and laying the foundations of ever-lasting Peace which she alone of all the nations on Earth, is best fitted to promote and ensure. She requires abundant faith in her own mission and an indomitable will to achieve it at all costs by every peaceful means. Peace is incessant striving, irrespective of consequences, trusting solely to Providence and invoking His aid at every turn and every minute. Man can render himself sublime through such process and become a proper instrument of receiving His GRACE AND SPREADING THE ENLIGHTENMENT that comes of its own accord, from Within, through a subtle and mysterious agency. God is nothing more and nothing less than the Supreme Subject of Compassion, Piety and Love and He works miracles through limitless exercise of the Infinite Power that comes out of His Abundant Mercy and Love.

Man, in his own way, can strive to become nearer God by getting himself purged of evil and becoming purified every minute through good thought, good word and good act and always trusting to the Higher Power within and without and making Him the witness to every one of his acts and dedicating them to His Name.

Success will follow of its own accord and even apparent failures are only roads to ultimate success.

4-9-30.

HEAVENLY SPOT.

अहं नमामि, अमृतं गृह्णामि, अन्नं भवामि ।

"I bow, I taste the nectar of immortality, I become Life or a sentient being." This is the phenomenon that takes place through Divine Will and if we are to be His instruments of Peace, we have to imbibe every minute the spirit of reverence, humility and prayer and do everything in His Name; and if we do so, He is sure to respond to our earnest call and bless every effort at Peace.

Just as there can be no limit to His Mercy and Power, man shines in His Glory to the extent he combines Mercy with Power or, in other words, wields the invincible weapon of Love. This is the doctrine of Non-violence as I understand it; and it is rightly considered as the highest *Dharma* of every individual being. In so far as man perfects this instrument, he approaches nearer God; and there can be no distinction of caste, creed, race or sex.

Just as I write these lines, a good friend of mine, himself a very cultivated soul — writes to say;—"It is not for us to dissect and comment on matters where the standards that normally apply, do give place to the larger Faith that endures."

Yes, it is Faith that man requires in ever increasing measure if we are to taste His Knowledge and learn His Secrets. Oh, He is all beneficent and kind and He sustains us all through.

I shall bow, I shall obey, and I shall do everything in His sweet name. He will fill the world with His sweet fragrance of Love and make Mother Earth, a Heavenly spot for all, Let us meanwhile strive to imbibe a little of His Marvellous Power.

19-4-31.

OUR GOAL.

"The Hindu sages contemplate nothing less than the opening up of a new realm of consciousness through the ethical and religious discipline they prescribe. Their attempt is similar to adding a new dimension to space."

Strange as it may seem, this new realm of consciousness has been opened up without any special discipline or pre-desire but simply through Divine Grace in a very miserable and forlorn creature who, ever since, has defied Mahatmas and kings and princely statesmen from his own den and feels absolutely certain that he has a special Message to deliver to the suffering and ignorant world, which has been confided to his safe-keeping owing to the strangeness of the times and the momentous issues involved.

Just as the times before us are unique, the Message is equally unique. It aims at uniting discordant elements and making a harmonious fusion of divergent interests and claims and holds out an ideal before mankind which will make every unit serviceable to every other unit of society and ultimately build up the Kingdom of God on Earth.

A European judge of the High Court once put it to me whether it is not clairvoyance or something akin to it. I replied it is the consciousness of a Higher Self or, if you will, God-Consciousness which climbs unknown heights and reveals marvellous treasures of knowledge. *In other words, soul-Force reveals itself as marvellous and expanding Truth and penetrates and illumines the darkest recesses and creates a new inside world of absolute charm and bliss and knowledge.* If we would only conform to its laws, poverty, misery, and crime would have been replaced by self-sufficiency, infinite joy and mutual serviceability and man would become a highly elevated social being, angelic in outlook, saintly in conduct and upright and accommodating in his dealings with his fellows. The divinity in him would become more and more resplendent and he would be impelled every minute to carry out the will of God; and right views, right aspirations, right speech, right conduct, right mode of living, right effort, right-mindedness and entrancing rapture would possess his soul: and Divine Light will shine upon him at every step.

This is the goal of human effort and let us all join together in one common endeavour to reach the summit of Peace.

PART III.

3-4-1930.

To

The Right Honourable James Ramsay Mac Donald Esq.
By Grace of God, Prime Minister of
the British Common Wealth of Nations.

Dear Mr. Prime Minister,

You may remember that I addressed you as early as August last to attend to India first and then turn your attention to America but you were not courteous enough even to acknowledge my letter. That, however, does not deter me from approaching you, quite in the friendliest spirit, explaining my point of view. You are not wanting in imagination or early training or sympathy for India's claim to self rule and you are having a Viceroy who, though a Conservative, is an asset to any nation. He is a man of deep religious conviction and of honesty of purpose and in his own way has been grappling admirably with very difficult problems and though I may not see, eye to eye, with him, I have not the slightest doubt that he is the most magnanimous Viceroy ever sent out to India.

You, Sir, must strengthen his hands by timely measures (and not by preferential tariffs and believe me, when once you take courage in both hands, as you can now very well afford to do, I am sure even Mr. Baldwin (and possibly Rothermere) will come round to your point of view.

The difficulty with you, Englishmen, is that you won't think of the morrow and "enough unto the day" is generally your motto. Leave off that lethargic habit, think boldly and, above all, *place faith in your Maker*" and I affirm that the Indian problem will be peacefully and satisfactorily solved.

There is yet time for rational thinking and honest effort if you shed for a moment the Conqueror's role. Don't be dazzled by purple-robcs or titular dignitaries or deceived by opportunist

politicians; but lay hand on your bosom in the name of our Lord Jesus Christ (who is to me as venerable as a Rama) and draw inspiration from your heart and act nobly and well.

My name may not be altogether unfamiliar to your big politicians. I have lately written to Sir John, Mr. Baldwin and Commander Kenworthy while Mr. Benn and Mr. Lloyd George had duly received my attention.

The situation if not properly handled now, may soon become irretrievable and for Heaven's sake, by all that you hold sacred, take a vow before me, here and now, that you shall deal with the Indian problem in no niggardly spirit. Don't throw the burden on other shoulders for yours are broad enough to sustain the heaviest weight.

Accept my advice and ease the situation and act like a Eannerman in a simple, straight manner, in fear of God under whom we all live.

1-12-31.

WHAT NEXT?

After considerable hesitation and with mature deliberation, I gave the following emergent cable to the Prime-Minister yesterday. The cable runs as follows:-

"Prime-Minister, London. Entrust Lords Sankey, Irwin, Gandhiji, (General) Smuts (and Mr.) Lloyd George with making unanimous recommendations in God's name.

Ramabhadrier."

In my humble judgment, the problem is no longer a mere imperial one. It is a world-problem and the best brains of the Empire must be devoted to finding out the immediate means of arresting a world-catastrophe and producing durable peace. Writing to Lord Irwin so long ago as the 27th January 1930 in support of my suggestion not to summon an unwieldy conference but to limit the number of delegates from British India to not more than five including one or two young men, I ventured to observe:- My idea of the Conference is that it should be not a debating society but a body whose *every* member is imbued with the one object of devising the best means of evolving a self-Governing India in the fullest sense at the earliest possible date; *consistently with her being an integral part of the British Commonwealth of Nations in all matters concerning common or world-politics.*

As one reads the speeches made at the plenary session of the Conference, one cannot resist the conclusion that the Conference has been *a well-staged debating society*, leaving all important questions still unsettled at the end of nearly two years' labours. I do not minimise the importance of the work of the Federal Structure Committee. In my judgment, the work might have been done by one member, Lord Sankey. Has the principle of the Report been accepted on all hands even now? Why should a change in British politics produce so much flutter and result in so much bustling? The question is: "Is India to be entrusted with responsibility to manage her own affairs or not?" Is this question still to be left in doubt?

27-12-31.

PANDITJI'S ARREST.

I have already given my answer in my note entitled "THE IMPASSE" written at 7 A. M. on the 26th a few hours *before* Panditji's arrest was effected.

Your Excellency, you have taken a terrible responsibility on your shoulders in having allowed the arrest of this great son of India at such a vital moment like this. God must open your eyes to the reality of the Indian situation and give you the necessary strength and wisdom to enable you to realise the inner feelings of a groaning people and help them in their distress.

Your Excellency, I myself am under sentence of death, You can cut short my work at any time. But while I still hold the privilege of communicating my thoughts to you, I must faithfully obey the written instrument of instructions and enlighten Your Excellency where truth and justice alike lie waiting for your acceptance.

Panditji is not merely a born leader and a valiant fighter but, in my humble judgment, *he is one of the greatest hopes of humanity*. If he were western-born, he would be regarded as a greater Pitt or a braver Hampden and it ill becomes the resourceful British Government to treat him as a prisoner of war, even before hostilities commence. *There could be no better way of provoking a subject-people to rebel* than by such ill-fated steps; and even at this eleventh hour, I pin my faith in Your Excellency and implore you again and again not to take an alarmist view of the situation and produce despair but rather keep bright your native and inborn faith in my countrymen and win them over through spontaneous and genuine love.

Your Excellency, some of my words may seem harsh. Far be it from me to take away one word of what I have written in my numerous letters to Your Excellency and to your great predecessor.

I do avow that there is no truer friend of East and West alike than this apostle of Passive Resistance (Gandhiji) and is it worth while to lacerate his heart, even before he lands in India?

Is it statemanship, is it prudence, is it even good policy?

This way, we are no nearer the true solution of the Indo-British problem.

20-9-31.

INDIA'S MAN-POWER (A Sunday Thought).

If our energies are applied to the constructive field, the results of our efforts will be prodigious, indeed India's man-power is the finest in the world and will furnish the best peace-material on this Earth. I do not despise military training for Indian youths but the training I would give them is far superior to anything hitherto conceived of by military experts and India would not only be able to undertake her own defence but would be the finest vigilance force for the world. If muscular strength has hitherto preserved the balance of power, moral and spiritual strength will create a very Heaven on Earth and who can doubt that India's children and grand-children are the chosen instruments of God to enforce and maintain peace and good-will here below? If His Excellency the Commander-in-Chief would hesitate to accept my statement, I undertake to dispel all his fears by three hours' contact with him. His Excellency would then know that there are hidden within the human breast unsuspected fields of love whose perennial overflow is the sole cause for the world's existence and is the sole justification for His undisputed sway over all creation.

Why should not every man, woman and child in whatever part of the globe be given a full early and continuous training in the art of finding Him and enthroning Him in his or her heart through diligent devotion and ceaseless and self-less activity? Who, amongst the peoples of the Earth, are more fitted to receive His vibrations and enforce His Commandments?

A LESSON IN PSYCHOLOGY.

"I do not think we have any essential quarrel with the Britisher. The world is big enough to hold us both. We want to live as free men and friends. I am sure the Britisher also recognises in the heart of his heart the sincerity of our cause. We long for the day when there will be freedom in India and peace throughout the world is not possible till India is free."

These are wise and pregnant words. Coming from the Mayoral chair of the premier City of India at an important juncture of my country's affairs, these words have a special significance attached to them. I dare say they would have already evoked a warm response from your heart. There speaks the true Indian voice, ready to undergo any suffering and yet, discerning the truth from the untruth. Because I know that India will speedily come into her own and lead the world along the path of peace, I am unperturbed by passing events. No great cause has ever been won without suffering and sacrifice. But that suffering and that sacrifice are totally spent in vain, if you miss the objective in your zeal for peace.

Your Excellency, the Indian is the best-fellow in the world. You may hack him to pieces, you will still find his heart sound. *His traditional devotion to God cannot be destroyed for ages.* His simple faith cannot be surpassed. His wants are few. He is easily satisfied with genuine kindness. There is nothing so easy as to capture his imagination by genuine love. The Mahatma is a Mahatma for us, not because of his transcendental qualities but on account of his absolute incorruptibility of aims and of the sweetness of his personal life and manners. If I may say so with respect, he is the simplest child in the world, among God's creatures.

Is it too difficult a task for Your Excellency, to pocket this child and carry him safely home? If you despair of success in this task, I make an alternative suggestion. The author of the sentiments extracted at the top *together with the more famous juvenile leader from Naini Jail* may be sent bag and baggage to the Conference-room; and the results will not be gloomy.

THE GREAT GOSPEL.

The great Gospel of Love is, so to speak, on its trial. It is easy enough to provoke strife and promote discord but that way is the path of hell and mankind is destined for a higher move. My partiality for the British people is based upon my innate belief well-grounded in reason that there is something linking them with the ancient Indian tradition and outlook which will survive every storm and unite both countries in joint service of mankind. *The tendency of the modern age is to develop inner values and prepare the future world-citizen.* The British administrators in India have not been angels and have committed many mistakes but they are indirectly responsible for rousing the inner consciousness of India and themselves getting purified in the process. The result is we have a strange commingling of apparently contradictory forces exercising salutary effect upon each other and anxious for better understanding and accommodation. The one vital need of the hour, therefore, is Right Knowledge leading to true service. The Christian doctrine of Love is our ancient doctrine of *Ahimsa* and is the only solvent of all our troubles and miseries. Love implies active service of all mankind and knows no dogma or sectarian spirit.

"Love thy neighbour as thyself" may in modern language be rendered thus:— "Live for thy neighbour rather than for thyself." If the present-day leaders can be injected this very useful lesson, the Gospel of Love will possess their soul and they will come into living touch with the inner personality in them.

THE PATH OF SERVICE IS THE PATH OF GOD.

Man is a composite being. *One part of his mechanism is human, the other is Divine.* In so far as he is endowed with intelligence and knowledge, he partakes of the Divine Spirit and by ceaseless endeavour he can get communion with the Divine and meet Him face to face. Once he tastes the fruits of Divine Knowledge, nothing can check his onward growth and he can become a mighty instrument of Peace. By faithfully discharging his duty in the name of his Maker and always in obedience to His Will, he becomes one with Him and gets fresh power and fresh knowledge. The path of Knowledge is the path of Peace, the path of Peace is the path of Power, the path of Power is the path of Service; the path of Service is the path of God. Oh, this is an endless cycle, and man is the fittest instrument of acting in obedience to His sweet Will and fulfilling himself in finally getting absorbed in his Maker.

Why, then, should he mistake his function here below and become the object of passion and strife? It is only little knowledge that blinds us to our destiny and makes us impotent beings. Let us assiduously cultivate clean thoughts and lead pure lives. God Himself will pour His Blessings on us and sweeten our lives and ultimately make us invincible instruments of Peace.

The Indians are a gifted race. Their present troubles are of a purely ephemeral nature and will soon pass away with the dawn of true enlightenment. *They can convert the whole world into a sweet garden of Eden if they would know their own strength and develop their vitality.*

MALAVIYAJI'S ARREST

"I see Providence smiling on our endeavours." So says the veteran statesman of India in entering the jail-gates once again in response to what he conceives to be India's call. I confess that I have the highest veneration for him. I know of no other living Indian who has done so much for the cause of Culture and of Truth as this sage of India. When he says that "Providence smiles on our endeavours" *it is the business of Providence to fulfil his word* for it has been truly said :—"The words of great sages are a Law unto themselves :- (ऋषीणां पुनराद्यानां वाचमर्थोऽनुयावति)

Ancient Indian culture is revealed in this holy statesman and it is wrong to lay hands on him. The Cause of Peace will suffer immeasurably if an innocent and a pure soul is made to suffer anguish. Is there not room enough for differences of opinion in this land? Can we honestly believe that *Malaviya* is an obstacle to Peace?

8-5-1930

LETTER TO THE KING.

To

His Majesty King George V,
By Grace of God, Defender of the Faith & Emperor of India,
Buckingham Palace, London.

From

K. S. Ramabhadra Iyer, B.A., B.L.,
Advocate, Madras High Court &
A citizen of India.

GREETING.

May it please Your Gracious Majesty,

The crisis before the world is unprecedented. I wish to acquaint Your Majesty with the situation in India as I see it with a view to establish permanent friendship between Great Britain and India and thereby maintain world-peace. I hold Gandhiji, despite all his faults, as the greatest exemplar of humanity, since the days of the Christian era. I claim to be a personal friend of Lord Irwin, the most magnanimous Viceroy ever sent out from England and it has been my privilege to have been in constant and continuous communication with His Excellency for over one year. During the last six months, I have been sending daily messages to him regarding the situation in India. Last year I had sent a special message to Your Majesty, a copy of which is herewith enclosed. Since then, I have addressed the Prime Minister and the Secretary of State for India more than once and have lately written to Mr. Baldwin and other leaders of opinion.

I submit that the resignation of the Assembly-President is an event of unparalleled significance. The passing of what is known as the Sarda Act in the teeth of orthodox opposition in the country is a great mistake and has roused the religious susceptibilities of an ancient people, vast masses of whom are conservative by instinct, to an extent not conceivable to an average western

mind. *The economic stagnation in the country and the appalling poverty of the masses would, in any other part of the world, have produced a convulsion long ago. The youth of the country are the finest in the world and are yearning for service but there is no field for their talents and energy. The Renaissance movement has taken deep root in the soil and has come to stay for the uplift of mankind.*

Under these circumstances, to expect Lord Irwin who is essentially a man of peace to play the autocratic role is to invite King George to play the Kaiser. It simply cannot be and is opposed to the design of Providence.

I submit that the times require that Your Majesty should be immediately pleased to issue a Proclamation, with the advice and concurrence of Your Majesty's Cabinet and all trusted Councillors in Great Britain and India and on the recommendation and submission of His Excellency Lord Irwin and in commemoration of Your Majesty's coming birthday, in the following or similar terms:—

1. India shall have complete Dominion Status, within a period of years to be fixed by arrangement after discussion, *but not exceeding fifteen years in any event*, analogous to the rights, privileges, responsibilities and duties enjoyed by Great Britain or any other dominion within the British Commonwealth.

2. Mass Civil disobedience should never be resorted to as a political expedient or as a social measure ; but subject to this limitation, freedom of speech, freedom of Conscience and freedom of religion and religious observances shall be guaranteed to every citizen.

3. India shall be allowed to develop her own resources by adopting such fiscal arrangements as would suit her conditions best ; but every citizen shall have free, primary education and early training in the religion of his or her ancestors.

4. The Youth Movement should be fostered and encouraged and every citizen should be made to feel that he is expected every moment to progress from truth to truth by leading a clean life and devoting some part of his time to devotion and prayer, according to his belief.

5. A Commission with Mr. Macdonald and Mr. Baldwin as members and five representative Indians on it should be sent out as early as practicable to visit the Indian leaders on the spot and, within a space of *three months* of their arrival in India, gather the necessary materials for arriving at an agreed solution of the Indian problem on the lines indicated herein.

6. Lord Irwin's term of office should be extended by two years and the task he began so well, should be carried to its logical fruition under his auspices.

These are bare outlines and I have a good deal more to say and I await my opportunity.

I beg to remain, as in duty bound,
A very humble and a very devoted subject
of Your Majesty,

K. S. R.

To
The Editor,
Madras Mail,
Mount Road, Madras.

Published in the Madras
Mail
Dated 5-8-30.

A RAY OF LIGHT.

Sir,

You have commented briefly in appropriate terms upon the King's speech and the relevant passages therein concerning the Round Table Conference and I agree with you that "the relations between Great Britain and India (should) be cemented in an agreement based on mutual trust."

There is a close coincidence between the felicitous words of His Majesty and the words I employed in a prior communication that, with your leave, I set out the two passages in parallel columns in a spirit of humility and prayer, for the discerning judgment of your readers.

"For guidance in this matter it is their intention to summon into a Conference in London representatives of a wide variety of interests in India.

"I earnestly pray that a spirit of mutual trust and friendship may unite all the races and creeds in India and representatives of both countries in the discharge of the responsibilities which the Conference will impose upon them; and I am confident that the single purpose of promoting the welfare of my Indian people will be the inspiration of every member of the conference."

In a communication dated the 27th Jan. 1930 I had observed *inter alia*:-

My idea of the Conference is that it should be not a debating society but a body whose every member is imbued with the one object of devising the best means of evolving a self-governing India in the fullest sense at the earliest possible date, consistently with her being an integral part of the British Commonwealth of Nations in world-politics. If this is the real objective, the object can only be attained by a compact gathering of men with the clearest vision and the broadest human sympathies combined with utmost devotion to God."

As your readers are aware, in a recent communication I had stated that the delegates from British India and of Great Britain need not exceed five of the biggest and the most representative men in the land and I had even suggested the names of the five prominent Indians I would choose.

We now know for certain that His Excellency the Viceroy builds the strongest hopes upon the outcome of the Conference and has been making his utmost endeavours to make his Conference a success from the broad nationalistic point of view. Speaking only a day or two ago, in reply to the Landholders' address, His Excellency let fall certain remarks whose import could not have been lost upon his hearers and upon the wider public. His Excellency observed with his usual frankness and felicity of expression that "no change of Government can bring real profit to a country unless it can be expressed in terms of well-being for the masses of the population." This sentiment closely approximates to the true Indian ideal of *Sarve Janah Sukhino Bhavantu*. (Let the whole world prosper) and will also be heartily pleasing to Gandhiji.

Putting the two together, may I suggest that every delegate to the Conference, British or Indian, should be asked, before entering the Conference, to sign a solemn pledge in the following or similar terms.

"I pledge myself before God that I shall use my utmost endeavour to bring success to the Conference and my single purpose shall be to devise a constitution for India which shall make her the supreme wielder of her own destiny and shall ensure the maximum good of the maximum number of her people and shall, at the same time, make India a growing and contented member of the Commonwealth of Nations wedded to the British Crown and the surest guarantee of peace on Earth, God willing: to which purpose I beseech the Almighty to give me strength and foresight."

I believe that is the only way to Peace; and ministerial orders and war-Councils alike can only retard the Cause of Understanding and Peace !

I have already said that "even if virtue fails for the moment, help will surely come at the darkest hour." I regard the King's speech as bringing a ray of hope to stricken India and I pray God that all of us will be united in the high endeavour of achieving Peace and establishing Harmony !

THE ROD OF PEACE.

Whoever holds the rod of Peace is twice blessed. He is pleasing to his Maker and equally serves mankind. Monarch and saint can hold the rod and purify the soul within and the atmosphere around and become invincible instruments of Peace. It always sweetens life and raises you to sublime heights. Its power is unsurpassed. Is there any one who would refuse to hold the rod if he had faith in his Maker and in the destiny of mankind?

The human soul is a part of Divinity and in so far as it ceaselessly strives to expand and get absorbed in the Divine Grace, it fulfils its own destiny and is entitled to hold the rod, irrespective of caste or creed or sex. A spark of His holy Fire is enough to kindle the soul within to a sense of its right and its dignity and go round the wheel of birth and death, undepressed by the passing phases and undaunted by the formidable steps across.

Mankind can be elevated to a higher plane, if every man and woman can be induced to hold the rod of Peace and every day and every minute direct his or her thoughts to our Maker and do everything in His Name.

Is there any sane man who forgets his consciousness in every act of his, big or small? why, then, should it be difficult for him to rouse himself to the Higher Consciousness and do everything in Its sweet Name? Nothing more is needed than that we should consciously strive to realise our Maker in every act of ours with the utmost Faith in Him. He will, then, descend of His own accord and in fulfilment of His own Law, initiate you into the mysteries of Knowledge and bring into existence incredible things. *His mission is always one of Peace and of establishing Righteousness* and He entrusts you with the Rod of Peace which can hold its unfettered sway everywhere. With this rod in your hands, you can unlock the gates of Peace and enter the Kingdom of God.

Published in the Madras Mail
dated 25-7-30.

OUR IMMEDIATE TASK.

There is one passage in the now famous letter of His Excellency the Viceroy to Mr. Jayaker which, I think, deserves greater attention than has been accorded to it by the public. After stating that the main object of the Government both here and at home is to confer the largest measure of responsibility upon the people of India, consistently with making provision for those matters in regard to which they are not at present in a position to assume responsibility, His Excellency proceeds to say:—"*What those matters may be and what provisions may best be made for them will engage the attention of the Conference.*" If I read the mind of His Excellency aright, the work of the Round Table Conference is not to interfere or deal with any matter on which the Indian opinion is unanimous, especially as regards internal affairs; and the object of the Conference is to settle once for all the guiding principles which ought to govern the future relations of Great Britain and India as equal members of a Commonwealth of nations owing common allegiance to the King Emperor. In other words, it is up to Indian nationalists to consolidate their ranks and compose their internal differences and come to an agreement on the Indian soil as to how best to introduce self-governing institutions in the land without the least prejudice to the minorities concerned. Once this task is done, the atmosphere for the Round Table Conference will have been duly prepared; and those matters in which we may not be in a position to assume responsibility will dwindle down to a minimum. *India is essentially a peaceful country. But for aggressive foreign interests and the much-vaunted communal questions*, the problem of India will be the easiest to solve. The national urge cannot be carried to a higher point than now, if we are to travel along the road of constructive statesmanship and not push matters to the breaking point.

I, therefore, venture to suggest once again that His Excellency the Viceroy should be pleased to convene a public conference on the lines I had indicated in my last letter and deal with the purely Indian problem on the Indian soil and induce a Shaukat Ali and Mahatma Gandhi to embrace each other in the presence of the Viceroy. It will then be a miracle of statesmanship quite worthy of His Excellency and he will go down in history as the best friend of India and the noblest statesman that England has yet produced.

5-2-31.

To

Sardar Vallabhai Patel Esq.,
President-elect of the Congress,
Ahmedabad.

Esteemed and honoured Sir,

First, let me congratulate you heartily on your Presidentship of the coming Congress. The honour was due to you even last year as I urged upon Gandhiji at the time and it has come none too soon. The responsibility attaching to the office at the present juncture of the country's affairs is, if I may say so, a hundred times greater than it was, even last year. I know how the crown of thorns was placed upon our younger brother Pandit Jawaharlal, when it ought to have been worn by Gandhiji himself. Gandhiji, however, decided otherwise and only the future historian will be able to say whether his decision was right.

However, the responsibility has now come to us-the youth of the country. We reverence the Mahatma but we may not necessarily accept his political method. He has taught us to abhor violence and the nation has rightly done so. Non-violence or *Ahimsa* is as much a creed with me as it is with Mahatmaji, thanks to the influence of his great teachings and his greater example. I must however confess that I have deliberately arrived at the conclusion that *Ahimsa* as rightly understood and mass-civil-disobedience as now practised are mutually opposed to each other and it is euphemism to call the latter as a limb of *Ahimsa*. I am trying to convert Gandhiji to this point of view in my own way ; but I know it will be difficult to convince Gandhiji of the soundness of my view. However, I shall pursue my non-violent method with him, and I am confident enough to win victory over him.

Meanwhile, I ask you in all humility to look at the present situation dispassionately and without bias and with a view to promote the real interests of the *youth* and the masses of the land

who require culture and bread and not so much the ramifications of the elusive doctrine of *Ahimsa* as taught by the Mahatma.

In a word, the political situation requires the political method. The economic situation demands the earnest application of every son of the soil; *and the spinning-wheel is Gandhiji's greatest contribution to the modern de-humanising machine-civilisation.* The cultural demands that our ancient faith emanating from the *Vedas* should fill the heart of every true Indian and *Ramnam* should be pronounced as much and as often as possible when sitting at the spinning wheel or travelling at a railway train or taking rest inside the prison-house. The prevailing social outlook must also get changed, so as to be in keeping with the times; but the fundamental structure of society cannot and ought not to be lightly assailed or altered by any violent upheaval. All social abuses must go. But it does not mean that there must be a uniform law or a uniform method in religious practices or in socio-religious obligations. Service is the key-note of our ancient polity and it must be the watch-word of society in future. Our thoughts, our words, our acts must all take their rise from the heart and they must ultimately reach out the Infinite. In a word, we must aim at self-realisation even through the imperfect and the incongruous vehicle of our human frame; for we know that God dwells in every one of us and He will protect us in His own bountiful way when we place infinite reliance upon Him.

I tell you, sir. in all humility that I see God shaping our destinies in His own mysterious way, however much we might, for the moment, be tossed about in rough weather and heavy gale.

The time has long since arrived, in my humble judgment, to call a truce and concentrate the nation's energies upon health giving and constructive effort. The political machinery is, after all, only a machinery and it is not going to supply food to our hungry masses. It must come from earnest toil and diligent labour. Let us not belittle the influence of some earnest minds in the West who sincerely desire to be of assistance to us; and,

amongst them, I count the present Viceroy of India as the foremost. Let it not be said that I countenance his repressive policy. Repression can never kill the soul but may rather purify and vivify it. It has quickened the national consciousness in a remarkable degree. We shall, however, meet it with our own inherent strength but need not indulge in unregulated mass-suffering, whether self-invited or imposed. The ancient doctrine of *Ahimsa* is not a matter to be trifled with. *A single pure soul can achieve our object and gain salvation for mankind, if fully steeped in Ahimsa. It does not require a mass-application at all.*

These are earnest thoughts based upon considerable research and a world of experience; and whatever divergences you may find, believe me that I am as eager as any of you to gain freedom for Mother India from her present unnatural bondage and I shall continue my work in the faith *that God is common to all and He will enlighten us from within,*

I cannot close this letter without paying my humble tribute to the two brothers-Vitalbhai and Vallabhai who, in themselves, have set noble examples *which will endure so long as history lasts.*

May they prove to be of ever greater service to Mother India is my earnest prayer this morning.

Kindly excuse me for the liberty I have taken in encroaching upon your valuable time. I am sending a copy of this to Mahatmaji as I have been long in correspondence with him on kindred matters and he has to be converted to my view.

With love and fraternal greetings,
I beg to remain,
An humble fellow-worker in the
Cause of Mother India,

K. S. R.

INFLUENCE AND CHARACTER.

"Authority may change hands but influence and character on which our own authority in India has been based endure." So says Lord Irwin in a parting message to his own countrymen in India. Similarly Lord Willingdon is reported to have observed that it is "character inside that counts."

What is this character? Is it allied to influence or opposed to influence? Can influence and character go together or does one supersede the other? This is the question that modern civilisation has to answer. In so far as man becomes influential over the forces of nature or in other words adds to his material possessions and power, is he to be regarded as having attained a high degree of character; or is character something different from mere possession of the world's goods? A clear and straightforward answer to this question will solve half the misunderstanding between a ruling race and a hitherto subject people. Nobody has yet suggested that Indians are wanting in character but they have had no adequate influence hitherto in moulding the destinies even of their own countrymen? Even now, they have to be "safeguarded in their own interests" whatever that expression may mean. Why is this strange anomaly? It is because in the midst of an all-sweeping materialistic civilisation even thought has become warped and conventionality has taken the place of honesty and real piety. Authority, how so ever acquired, tends to feed on itself and translates itself into righteousness. Influence and character become blended in a conventional sense; and a man without influence comes to be regarded as a man without character. The vicious process goes on and the exploited must be presumed to have lost his soul; otherwise, how did he happen to be exploited?

"Do unto others what thou wouldst be done by" contains the greatest practical wisdom in regulating the affairs of men? And yet, how many honest men are there in the whole world who would apply this rigorous test to themselves in their own daily concerns?

I submit the time has arrived not only in India but throughout the world to examine the fundamentals of the world situation today, take a dispassionate view of man's promptings and doings and make him a better instrument of service in the name of the Great Lord who reigns in the heart of every one of us but whose insistent call, even the best of us are apt to ignore in the bustle and hurry of daily life. *Shall we not listen to the voice Within which always breathes Peace and can we not, every one of us, contribute our mite to establish lasting peace here below?*

13-5-31.

AN APPEAL FOR A LONGER VISION.

It would be absurd to deny that there are schools of thought in the country which go farther than the official Congress party and are equally pledged to non-violence but may not countenance the present methods of propaganda. The party of violence, though undoubtedly a factor to be reckoned with, will die a natural death, once the country comes to have real representative institutions. On the other hand, the silent but growing school of thought which is dissatisfied with the Congress methods and equally abhors violence of every kind, in thought, word and deed but would build up society from its very foundations, weeding out all noxious growths, taking in everything that is wholesome in the Eastern or Western culture, and would regard the whole humanity as a common brotherhood goes often undetected and unnoticed and yet India's genius is mainly centred in her constructive capacity and her constant ability to absorb all that is good and noble in the thought-currents of the day. In other words, the coming Indian nation will have nothing of the aggressiveness and militancy of modern European nations or nationalities but will be a harmonious blending of all divergent elements in a compact and composite whole which will be the splendour of the world and the ideal for mankind.

Man's supreme object in life is to serve his fellows and his Maker alike. Service may take many forms but is the key-note of healthy society. Living organisms can only thrive through continuous and devoted service: and service based upon knowledge and fundamentals of life can alone elevate society to its real aim and purpose. Lord Irwin came very near having a real insight of the Indian problem whenever he discussed the Indian question with his cultural and not political eyes; and the crowning act of his statesmanship is due more to his innate cultural instinct than to any other single factor but the hard times before his Lordship hardly enabled him to pursue the better and the more excellent way to its logical conclusion, but his example is unmistakable.

Undoubtedly Gandhiji represents much that is best in the Indian Renaissance but it is well to note that the Renaissance movement has far outstripped even Gandhiji and can no longer be checked. It is the part of wisdom to utilise this great movement and turn it into fertilising fields of constructive effort social, political no less than cultural, and lay the foundations deep of the coming world-federation with India as the centre, Great Britain as the radius and the whole world as its circumference—, the whole cycle going round and round our Maker in worshipful homage and bringing about His Kingdom in the heart of every one of us. There will then be no conflict, no chaos, no disharmony, no idleness, no starvation, but every unit will be helpful to every other unit and all alike will be equally serviceable to our Lord. This is the destiny of mankind which India is out to achieve ; and let no narrower considerations clog her wheel of progress. Let us derive true enlightenment through faith in our Maker and apply ourselves ceaselessly to the pursuit of our supreme end ; and we shall soon come into our own. Hence I plead for a longer vision on the part of the rulers and the leaders alike. The outcome will be real and growing Peace.

16-5-31.

THE NEED FOR JOINT ENDEAVOUR.

It is becoming increasingly clear that Lord Irwin will use the utmost of his influence in persuading his countrymen and especially his Conservative friends to deal justly by India and conclude an honourable settlement of the Indian problem. The responsibility of the Indian leaders is proportionately great. Gandhiji has undoubtedly taken upon himself the heaviest burden in agreeing to be selected as the sole delegate on behalf of the Congress but that does not divest the more forward school of thought from its responsibility in the matter. Any settlement to which the younger and the more virile section of political thought in the country is not an assenting party will only have the effect of postponing the struggle and not of ending it. Gandhiji has often been saying that he will not go to the Conference if the solution of the Communal problem is not within reach. Whatever differences he might have had with men like Mr. S. Srinivasa Iyengar or Maulana Shaukat Ali on the question of method, a satisfactory solution of the Indian problem is well nigh impossible without the hearty concurrence of these stalwart nationalists. If Gandhiji represents the prevailing Congress view, Maulana Shaukat Ali represents the untutored Moslem view while Mr. Srinivasa Iyengar always represents the cultured Hindu view. It is essential, in my judgment, that these three leaders should forget their past differences and embrace each other in fraternal love and find a common solution of the Indian problem. Every active brain must be utilised in the service of Mother India at this supreme juncture of our national affairs; and no differences of temperament or of outlook ought to stand in the way of joint endeavour.

I therefore appeal to Gandhiji to take a broader view of the situation, grapple with the realities, harmonise every difference and bring about a lasting settlement which will leave no bitterness behind; for it is after all, on our united stand, that success ultimately depends. In making a public appeal to Mr. S. Srinivasa

Iyengar, I do so out of an innate sense of duty. The removal from our midst in such quick succession of men like Pandit Motilal and Maulana Mahomed Ali and the enforced seclusion of Mr. V. J. Patel throw an added responsibility upon a political leader of the eminence of Mr. Srinivasa Ayyangar to come out of his retirement and lead the national struggle to victory. Before long; we might find all the three British political parties joining their forces together to answer the Indian demand. I, for one, do hope and believe that British statesmen are earnest in their desire to find a lasting solution of the vexed Indian question; and not all the Churchills and Rothermeres can impede our progress. I have my acute differences with Gandhiji on certain fundamental issues arising out of mass Civil disobedience but that is past history and every patriotic son of India has now only one duty, viz. of strengthening his hands in the diplomatic struggle that is immediately ahead of us.

I therefore entreat Mr. Srinivasa Iyengar to join forces with Gandhiji, boldly tackle the communal problem which, my instinct tells me, he alone can satisfactorily do and put greater vigour and reality into the national movement for discerning and all-embracing freedom.

The outcome will be honourable and lasting peace.

2-2-31.

MY INDEBTEDNESS.

"One other factor which might aid them in the work (of reconstruction) is the English literature and the comradeship of the westerner." A profound Indian scholar.

I have made many confessions. I may make one more. From 1908 up to the 8th November 1929, I was in my heart of hearts not very friendly to Great Britain or very well disposed to take a bright view of our future relationship. The whole thing got changed when I recorded that wonderful Message which was no doubt, preceded by six months' hard toil on somewhat unusual lines. When the flash came on the 1st November I was simply enraptured in joy and have since felt a new life, a new energy, a new hope and, so to say, literally, an inside life which is far more pleasurable and far more precious than any experience that ordinarily falls to the lot of man.

I have been an ignorant wretch. I do not know my own mother tongue to enable me to write my ideas freely. My knowledge of Sanskrit is just sufficient only to enjoy and interpret the great truths that are revealed day after day inside my own feeble frame. The glory of English literature has enabled me to express my ideas somewhat freely; and I hope that, whatever may be said of my capacity to mould the political future of my country, something of permanent value may be discerned, which may someday promote the cause of real culture.

THE PRIME MINISTER AT THE ALWAR BANQUET

I have now before me an amplified version of the Premier's speech at the Alwar banquet and one sentence in it though long may bear full quotation. He is reported to have said: "The British Government and I believe that the British Parliament is fully aware of what India wants, determined to give to India everything that India can use well, every power, every responsibility which will make the Indian feel that his destiny is in his own hands, which will enable India to look forward to the time when walking in its own light, enlightened and illuminated by its own inner personality, it will go on carving a name and reputation in future which will be as honourable to it as some of those glorious chapters that have already been written in Indian history."

I know the Primer Minister is a dialectician. I conceive he is also a bit of a philosopher but I do not know he is also a prophet. Let me congratulate him on his prophetic vision and if he is only sure that words especially of a Prime Minister necessarily involve immediate translation into action, would he send for the present writer and demand of him his pound of flesh, if he fails to present him with the spiritual basis of our demand for freedom and indicate to him the unfailing method by which the most glorious chapter of British History can be written under God's fostering care, which will save humanity from wreck and make England an imperishable power.

It is true in consequence India will rule the world not through armaments and bayonets but through the Force of her spiritual power. But there will be a growing partnership between Great Britain and India because I definitely hold the view that, amongst Christian countries, England is the most spiritually advanced so as to become an honourable associate of India in her spiritual domain. I wish I could include the Highlands of Scotland definitely within that category; but I want further proof. Meanwhile let British politicians deal with us as business men and credit us with some measure of worldly knowledge. We may not be astute

parliamentarians or finished orators but we have learnt enough of the English language to express our ideas clearly in English and have received sufficient training in the arts of British administration to feel that we can carry our own loads on our heads.

That is the simple request I make to the Prime Minister on behalf of the inner Personality of New India and if he has the Scotlander's wisdom in him, he dare not refuse my request.

This is the fourth time I am addressing him direct and I can only hope that my letters will not have been written to him in vain.

AN ANSWER FROM A PHILOSOPHER.

"Since religion is a matter of heart, it is imperative that its stream should run pure and this can only be done when each generation is alive to its own needs and by diving thought prevents religion from degenerating into a stagnant pool. This course implies a strife of thought, a clash of intellects but only thus can be kept fresh, the zest for life, the purity of thought.....

A seeker after truth needs must go where truth beckons him and patriotic considerations cannot confine the area of his search.

We want a new social philosophy to meet new conditions, a new message of hope and it is here that this Congress may aspire to play its role."

Extracts from the Presidential address at the philosophical Congress at Dacca.

Your Excellency, ignore the personal element in me. Do not think whenever I use the word 'I'. I mean the individual self. I am a tool in the hands of a Higher Power that dictates from Within and it is only through Its help and guidance I make inadequate expression to the flood of ideas that arise in the mind and emerge from the heart.

Its object is no less than to establish a community of aims and outlook pervading the whole world and gradually leading man to a richer field of service and activity before he can be freed from the shackles of life and attain salvation.

Life is only a means to an end. *The end itself is nothing short of a liberated soul which is free to move where it wants and whose joy consists in created service.* This is common to all the religions of all the worlds at all times; and here and there, we come across a rare soul which becomes an object of His Compassion and Bounty and records revelations unique in the history of mankind.

Who knows that the times are not ripe for the advent of such a soul in the perilous days immediately in front of us and though the outside world does not know one word of my voluminous writings, it may be the will of Providence that those writings are intended to form part of a mighty background which will look at things from their serene perspective and enrich the soil of man everywhere in the East or in the West, so as to evolve a continuous philosophy of life which will embrace all mankind and establish solid peace below?

It is therefore with great delight that I attest the accuracy of the statement that "a seeker after Truth needs must go where Truth beckons him" and because I have been feeling every day that I find an atom of Truth springing from the heart, I have been so unconventional in my methods and so untiring in my efforts, to impress upon Your Excellency and upon the leaders of society whom I can reach, the solemnity of the occasion that demands our earnest thought and attention and which will stop at nothing short of achieving heart-unity between the two apparently differing schools of thought that dominate the East and the West.

The coming world is a Federation of both units and will be an indivisible whole; and what is there sweeter in life than to be an humble exponent of this new philosophy which is slowly emerging into shape in the activities of mankind?

What if the Premier denies me a voice in the constitution! Can he ever deny me the freedom to hear the Voice Within wherefrom springs all activity and which immerses me in perennial joy. *I wish him with all my heart the joy of my life and the peace of my soul!*

THE PHILOSOPHY OF PEACE.

The philosophy of Peace is entirely different from the mechanism of war. The one is based on mutual love; the other has its root in suspicion and mistrust. Man is born to serve God and his fellows and not to hate each other and destroy himself. Statecraft, in so far as it is based on engines of oppression and repression, can never lead to real peace, because it is fundamentally wrong in conception and aim. *Each unit of society must be preserved as every other unit and made increasingly fit to understand and realise the implications of healthy growth. Why should competition rule the world and not concord and harmony?*

The greatest contribution of Gandhiji to the modern world is his persistent attempt to teach mankind to turn the searchlight inwards and answer the call of conscience. He has evoked a wonderful response from the human heart, not because his philosophy is sound, nor because his methods are pure but because his intention and aim are unexceptionable and unassailable. One may safely say that he never believes in antagonism between East and West; much less, between England and India. My quarrel with him is over his method and pace; and not over his real objective. I have a good deal to say, regarding his social outlook, and, there again, his aim is unexceptionable.

Only a man who learns his lessons direct from his Maker can issue edicts for mankind; and I venture to suggest in all humility that the times are such that any man of Faith can bring Him to his aid if he sincerely believes in Peace and Progress.

India is pre-eminently a land of eternal values. *It peace ever comes in this world, it can only be through revival of her ancient culture.*

Will not Your Excellency do something, in spite of your heavy pre-occupations of State, to encourage the arts of Peace in this venerable Land?

THE INNER PERSONALITY.

The Prime Minister is right in deriving inspiration from his inner personality. There he will find:—"All conflicts cease, all passions subside, all differences melt away, all doubts vanish, all voice is hushed save that of the eternal Voice of Truth." This is not peculiar to India alone but the priceless possession of the human race. The Eastern as well as the Western, the coloured as well as the colourless, the tutored as well as the untutored share alike the same Inner Personality who is the Joy of all life and the Source of all energy. The Premier's appeal to the inner personality of India, therefore, is an appeal to his own heart wherein resides the Inner Personality of the East and the West alike. I believe if he makes a diligent search he will find the Inner Personality of India steadily urging him to confer the same freedom that he would like to have had for himself in times of war, upon thirty crores of God's souls to achieve salvation through peaceful means.

The Inner Personality is a Dazzling Light,
It is colourless, formless, speechless,
It is the fountain of all Knowledge and Wisdom,
It is the Source of all Power and Authority.
Let the sovereignty of the Indian people be recognised
By one single section of a British Parliamentary Act,
Let Freedom of Speech and Freedom of Conscience prevail,
The Inner Personality of India will bless the Prime
Minister.

A PROPHETIC VOICE.

"To-day, the world heard prophetic voices ringing with sincerity and truth." So says Mr. Alexander and so be it. As he rightly points out, self-interest is not after all the dominant motive in man : but greater satisfaction is found by those whose love for their fellowmen leads them to joyful self-sacrifice which gradually leads on to the acquisition of Truth. *Law is based on Karma and springs from Truth. Law is the universal rule of Life and is inexorable in aim and execution. None can transgress the Law and find a short-cut to Truth and Non-violence. Non-violence is the resultant effect of Truth and is a condition of the mind, reached only by the very highest. It is both positive and negative. In its positive aspect, nothing is impossible for it to achieve ; in its negative aspect, it melts away all suspicion, fear, jealousy, hatred, greed, revenge and discord. A perfect embodiment of Ahimsa or non-violence is God Himself. In so far as man consciously strives to become every minute after Him, he is a votary of Truth and, therefore, of Ahimsa.*

Prophets are born, not made. Every time, when untruth or ADHARMA predominates, there is a manifestation of the Divine Energy in some form or shape : and enlightenment is kindled in the human breast. Such a kindled soul derives fresh inspiration and fresh truths and becomes an instrument of rare power. Whatever he says and does, acquires the sanction of Law. Indeed, he creates a new world by his teachings and conduct and inspires his fellow-beings to tread the path of Peace.

The world to-day stands greatly in need of such a heroic soul. He is the coming World-Teacher whom I see before my very eyes, every morn. I pray for His Advent, so that the world may live in peace.

23-10-30.

A SOLEMN PRAYER.

"May Providence give them wisdom, vision, courage and unity was his prayer."

So says a versatile delegate from Madras to the London Conference and I prayerfully urge this morning upon all those whom my voice may reach to give unto Providence what is His due. He beckons us to His side and enjoins us to enlist under His banner. How many of us are prepared to recognise Him and follow His lead? Wisdom, Vision, Courage, and unity are immeasurable qualities and can never be had in excess. They all spring from the Truth which has its root in Love. Love leads to sacrifice and sacrifice leads to knowledge. Knowledge creates understanding; and understanding leads to sympathy. Sympathy begets confidence and confidence begets co-operation. Co-operation leads to Harmony and Harmony results to bliss. Bliss leads to Peace; and Peace leads to God. This is the eternal cycle; and the reverse of it leads to perdition and chaos.

Man in the twentieth century does not lack scientific knowledge: but *he lacks the moral and the spiritual sense*, That is the trouble all over the world; and hence, the impending catastrophe. It can, however, be averted by earnest prayer and the self-sacrificing zeal of all true servants of humanity.

We all need the blessings of Providence at every step and may He guide us aright!

23-10-30.

HUMILITY AND PRAYER.

Let us never suppose that words uttered in utter humility and prayer shall ever go in vain. We may not discern the purpose but their effect is supreme. Truth is one and the same at all times and in all ages and a votary of Truth has to be ceaselessly striving to find out its content and aim. It is however very expansive and the more you dive into it, the deeper it penetrates. You can never say that you have mastered the Truth but you can always strive to weave it into your heart and the result will be supreme Bliss. The process can go on endlessly until the Bhakta and his Lord become united in one whole.

Human body is a fine vehicle for being employed for constructive ends and the soul within can be kindled into a rare power by the magic touch of our Universal Maker. Man then becomes an absolute votary of Peace and comes in daily contact with Him. Not until we taste the pleasures of such supreme contact can we honestly claim that we are striving after Truth. All else is unreal or *Maya*; Truth alone is real. It is the only creative spirit. It is undying and unfathomable. It embraces all humanity in its fold; nay, all creation.

Let us endeavour to inculcate the spirit of Truth all around by purifying ourselves through His presence and learning our first lessons from Him. Then and not till then, "Ye shall decree a thing and it shall be unto you, according to your word."

TAKE NO THOUGHT FOR THE MORROW.

"Take no thought for the morrow" is an injunction true for all time. Its beauty, its significance, its content can never be exhaustively dealt with. Life and especially human life is ever a sacred trust. There is a perennial spring inside the human frame which, if discovered, will bathe man in eternal delight and supply him with all the requirements of life. Therefrom springs spiritual energy which is the basis of all creation. It is because man has not yet discovered the law of his own being that he feels so helpless and miserable. He cares merely for the outer garment and has no thought for the soul. The soul within is a manifestation of Divine Energy or of Divine Will and there can be no imperfection attaching to it. If you ceaselessly contemplate upon the Divinity of the Soul, fresh realms of joy will be revealed from day to-day and hour to hour and it will be literally correct to say that we need take no thought for the morrow. Indeed, the thoughts of to-day will automatically expand themselves before the morrow dawns. It is not the creature-comforts that the Master had in view in expounding this great truth but it is an injunction meant to develop the spiritual wealth of every true believer in the world. Inexhaustible are the resources embedded in the human heart. The Master realised it and in his own inimitable way, gave concrete expression to it. A perfected human soul can have anything as it likes. Until the stage of perfection is reached, (it may be through successive births) the aim of human endeavour should be to strive after spiritual wealth which it is within the province of every human being to procure.

Let us, therefore, not ignore the Spirit Within in our craze for material power. Let no dark forces hide the Light ever emerging from Within. Let no little thought imperil the enrush of the mighty current from inside. There is a definite connection between the Soul within and the entire Universe; and their sympathy, harmony and growth are governed by spiritual laws which are precise and clear.

11-5-

IS IT IGNORANCE?

I.

"England will find her real self when she makes India free and enables her to become politically as conscious as herself."

"He who would see the truth in others and not deny the truth in him is alone a true citizen and his sense of fairplay would insist that everyone has or ought to have a place under Sun."

My letter to the Viceroy,
dated 10-5-32.

II.

"If we all pull together constitutional problems lie immediately ahead seem to me to be insoluble."

"The parliament has decided in principle of a constitution on the lines endorsed by the Round Table Conference let me add, by the National Congress."

Lord Lothian at Sir
A. P. I. Messager
dated 10-5-32 and re
in the Hindu dated 1

Let the passages in the parallel columns speak for themselves. Lord Lothian is indeed audacious when he couples the National Congress with the Imperial Parliament as equal voice in the shaping of India's constitution. And I am utterly sincere. He may still be ignorant of the actual conditions in India confronting honest workers desiring their freedom, notwithstanding his commendable zeal to get real facts and if the noble Lord would have done me the favour of going through my numerous contributions to him since his arrival in Madras, his heart must indeed have been heavy having been able to come face to face with this writer and with him his inmost thoughts. His Lordship has made a promise to me not to ignore me altogether and the time has come for his Lordship to translate his will into deed.

It is however somewhat amusing to read His Lordship expatiating upon the virtues of democratic self-government to the twentieth century India and appealing to the Congress-men "to throw themselves in the constructive work of electioneering and winning majorities in the legislatures." Where are Congress-men to-day? Have they air to breathe in their own land? What are these legislatures? Are they to be the sovereign authority? Can we talk of any constitutional experiment without freedom of speech, freedom of conscience and freedom of association being vouchsafed to the ordinary citizen and every humble political worker? Has not His Lordship imagination to think what his countrymen would do if they were placed in the same position as the Indians to-day?

"You shall not think. You do not know what is good for you. We shall produce a fine constitution. Well, my dear boys, come and work it, and you will find it produces marvellous results." This is, in short, the sum and substance of His Lordship's well-meant exhortation. I suggest that is not the way to achieve peace.

I appeal to the noble Lord to use his undoubted influence with his countrymen and his colleagues so as to win them over to the side of genuine peace and honest co-operation which will ensure to the Indian the same freedom of action as every Englishman enjoys in his own land. *The first step will be the undoing of all the havoc done during these five months in the name of Law and Order*, so far as that is still practicable and the removal of the atmosphere of unreality that surrounds us everywhere. Let the noble Lord set the example to his colleagues of answering every one of the numerous letters that have been received by them even from this insignificant writer.

Peace will automatically dawn on the horizon.

Your Excellency,

Allow me to answer the following statements of Gandhiji in the latest issue of 'Young India' dated 3-4-30 in my own little way :-

Gandhiji.

Answers.

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| <p>1. "All is vain without His help. And if He is with this struggle no other help is necessary."</p> | <p>1. All is well with His help. He is here for India's emancipation and world betterment and is sure to carry through His Aim.</p> |
| <p>2. "I know there are occasions when the hand of God has to be traced in the curses of men. But this is not such an occasion."</p> | <p>2. God never pronounces curses through men or otherwise. His Mission is always to heal; and He is here to restore health and healing.</p> |
| <p>3. "Full civil resistance does mean "Swaraj."</p> | <p>3. Full Civil Resistance can only mean <i>Prayer and Infinite Reliance On His Will</i>.</p> |
| <p>4. "I was straining my ear to listen to the still small voice within; but only up to yesterday there was no response."</p> | <p>4. I had my ears snatched off twelve years ago and the Inner Voice has come to proclaim Its mission.</p> |
| <p>5. "But suddenly as in a flash I saw the light in the Ashram. Self-confidence returned."</p> | <p>5. The flash came to me on the midnight of the 31st October 1929 and revealed "The Light" which is working ever since and illuminating all objects. <i>Self-conceit has fled</i>.</p> |
| <p>6. "I feel that now is the time or it will be never."</p> | <p>6. Now and for all time, He will work His Way.</p> |

7. "Without the help of God, he (a Satyagrahi) is lame, blind, groping.

7. No answer.

"8. He is all seeing. He insists on the purity of the cause and on adequate sacrifice therefor."

8. He is all seeing, all knowing, all-pervading. He insists only upon true Love which is synonymous with Loyalty and Truth. Ahimsa is the highest sacrifice.

9. It is true that the Sanatani Hindu will never let me become Viceroy.

9. The Sanatani Hindu will purify you with the Gayatri and make you a Viswamitra.

10. Without the Co-operation of all communities, there is no independence.

10. Independence is rebellion and has no place in God's Vocabulary. Through dependence on Him, we can achieve our goal.

THE SECRET OF THE UNIVERSE.

To strive to do one's duty even in the midst of endless chaos is the highest privilege of man. Since creation began, disharmony has prevailed but the eternal God has never been affected by seeming conflicts and He has ever been busy, striking out new paths of Peace. The secret of the Universe lies in the fact that harmony is being continuously evolved out of every visible clash and conflict and if this fundamental fact is realised man will realise his destiny here below and ever strive to become perfect in his own way, surmounting every obstacle and profiting by every defeat.

God is Peace ; strife is the antithesis of God. These words will indicate the sublime philosophy of the East which, it is a mistake to suppose, is quietism or inertia but, on the other hand, enunciates endless action with a view to evolve harmony out of chaos and eternal bliss out of perpetual misery. I believe the same fundamental Law characterises the teachings of Jesus, however much doctrinaires may shake their heads in dissent.

Let me be more concrete. The human body has always been a battlefield for endless passions to play. To how many is it given to realise that it is the highest endowment of God wherein He takes His abode and makes His Voice felt in increasing melody and charm, revealing new truths and creating a very Heaven, even in the midst of utmost distraction and misery ?

Cannot every one of us visualise this state of God-consciousness in our own being and ever strive to promote amity and concord everywhere, ignoring all vicissitudes and rising above every temptation and fulfilling God's Law within ourselves ?

GOD'S WILL.

If God's Will can be manifested through human frame, what a gain to humanity will it be? Who, looking at the Universe and reflecting for a while, can resist the temptation of seeking God's Law in every manifested being and trying to equip himself with Knowledge and Wisdom? Pleasure derived through Knowledge which is rooted in the Infinite and the Everlasting is the *Summum bonum* of existence and is centred round Creation. We may, therefore, neither despise the Real or the Concrete nor ignore the Ideal or the Abstract or the Unseen. When you are elevated to a higher plane, even the Abstract or the Unseen becomes a living experience and you get into the mystery of things and become an exemplar to society. That has been the history of great souls from time immemorial and the time is now specially opportune for the advent of such heroic souls in our midst.

Let us, therefore, ceaselessly endeavour to pursue the Truth and if perchance we get a glimpse of the Power Divine, we can be turned into an instrument of service which can serve God's purpose and enlighten the whole mankind.

8-5-1332.

MY REQUEST TO LORD LOTHIAN.

“What happens anywhere has affects everywhere.”

I profoundly believe in this statement. If I did not, there would be no justification for me to continue in my endeavours. People may deceive themselves for a time but cannot always live in a world of illusion. Humanity is slowly reaching a stage when it is bound to encounter with the hidden forces in and around man and truly understand the mystery of all phenomena. Human brotherhood and the Fatherhood of God will then be no empty phrases and inside knowledge will become the strongest propelling force in every human endeavour. *Science and religion will then be regarded as truly one and indivisible, though relating to different branches of knowledge. Open, co-operative spirit will take the place of secret, intriguing misdeemeanour* and man will reach a level which has hitherto not been reached in recorded history.

My *telegram*, therefore, to Lord Lothian on the eve of his departure to England after completing his labours is intended to convey to the British authorities and their delegates in India that the primary solution of the Indian problem does not lie in the *political field* but, if I may say so, it is largely a question of *psychology*. India with her immense possibilities cannot afford to estrange England any more than England can hope to thrive in the years to come except through the good-will and genuine friendship of the Indian people.

Let us, therefore, take a long view of the situation and remember that *goodness begets goodness* and that generation of good-will is the only remedy for the present deep-rooted distemper.

THE TASK AHEAD.

No great achievement has ever been possible except through handsome means. The commingling of the East and the West is bound to result in a wonderful destiny for man, if we can go behind the external order of things and reach the very core of life. Life is the resultant effect of sustained prayer or fruitful endeavour and that life is richly lived, which delights in service to the needy. All misery is avoidable if we have the sure means of Knowledge and that alone is Knowledge which reaches out the Infinite. I have never believed that there is any rational basis for dissociation of Science from Religion. If Science is temporal in its effect and religion is ultra-mundane, as is commonly supposed, neither science nor religion is responsible for our mental deficiency. It is only our imperfect understanding of either that is responsible for so much confusion and resultant misery. *Science is an external aid: religion is an internal power.* The blending of the two in mutual service will lift humanity to a higher plane and mankind in general will approach nearer God.

The union of Great Britain with India is bound to result in a greater union of all the races of the Earth in mutual serviceability, mutual respect, mutual tolerance and richer life. The seeds of a mighty growth are discernible to every observant eye and those who are in a position of responsibility and power have a unique privilege before them. May they so use the opportunity that posterity will look to them as the real saviours and servants of mankind!

12-8-31.

A STRENUOUS EXERTION

"After all, a strenuous exertion itself is a getting."

So says Gandhiji in the latest issue of 'Young India' and I agree. There is perhaps a certain significance in these words which even Gandhiji does not fully envisage. What is strenuous exertion? Is it not tantamount to *Tapas*? In other words, is not prayer at the background of all endeavours? What else is prayer except communion with the Divine? If we learn this simple truth and can translate it into active practice, we can solve every tangle and we can get Light from hitherto hidden sources. I submit that it is possible for man through strenuous exertion to get at the bottom of Truth which is imbedded in his heart and once he arrives at this stage, an inexhaustible mine of Knowledge is opened out before him and truly can he proclaim that a strenuous exertion itself is a getting, not in the consoling sense but in the much more real sense of a further acquisitive power. He can then stand firm as a rock, unshattered by passing gales and unimproved by the Driving Force Within.

The more he strives, the more he gets; the more he gets, the more he is led further. There is no defeat for him, no regret, no retracing, no halt, no Himalayan blunder, but a continuous, onward, upward course which takes him to any height and reveals expanding treasures. Is there anything equivalent to this treasure of Knowledge? Is there any pleasure comparable to the delight which springs from Within? Is there any call worthy of a more strenuous exertion than to obey this inner Call?

May it be given to everyone of us to make such a strenuous exertion and in our own individual way advance the Cause of real Peace!

15-8-31

IS IT IMPOSSIBLE ?

I take the following from Young India dated 6-8-31.

"But it is impossible to realise perfect Truth so long as we are imprisoned in this mortal frame. We can only visualise it in our imagination. We cannot, through the instrumentality of this ephemeral body, see face to face Truth which is eternal. That is why one has to fall back upon faith in the end."

Herein, my philosophy of life differs from Gandhiji's and hence the resulting differences between us. I object to the word 'impossible' in the above quotation. It is equally wrong to say that we cannot see Truth face to face while we still retain this ephemeral body. It is no doubt axiomatic that mankind in general has not seen Truth or God face to face. None the less, there have been seers from time to time who have actually come face to face with God and learnt lessons direct from Him by a process of self-revelation which is as unique as it is sublime. Every religion abounds in such illustrious examples. The world itself will not be a living reality but for the purifying influence of such great souls.

In a sense, as Gandhiji points out, it can certainly be said that every man is an incarnation of God. It only means that in every living being there resides God's spirit or God's Truth but it is as much dormant in him as in any inanimate thing. But when this Spirit or Truth becomes self-revealed, as sometimes happens on exceptional occasions, man stands face to face with his Maker and as the Gita truly says, True Knowledge or Atma Vidya reveals itself in one's own body when the time is ripe for it. Indeed, it is the goal of human endeavour and when this stage is reached, the human body is only kept on for some high purpose of service to God's creation and when the coil is shuffled off, the liberated soul gets merged in Supreme Bliss.

15-8-31.

A SUNDAY-THOUGHT.

Why should man fall into error or sin if he feels the living presence of God Within in his thoughts and doings? It is because we ignore Him or imagine that we cannot know Him that the whole trouble arises. If we ceaselessly meditate upon Him, He makes His presence felt and guides our thoughts and movements. A stage will then be reached when He becomes a realisable fixture to your own ephemeral frame and from that moment, your salvation is assured. Not till then, can a man truthfully say that he has come into His Holy Presence or has imbibed His Spirit? It is also possible that Divine Grace may descend upon man owing to a variety of reasons and make him a powerful instrument of good. He will then realise that Peace or *Santih* is the only ultimate reality and is a convertible term for Truth or Bliss.

Though Peace, Truth and Bliss appear to wear in ordinary parlance somewhat different connotations, they are in essence the same and their content will be ever expansive, when the stage of realisation is reached. I, therefore, appeal to all men of goodwill and all lovers of peace to take a long view of man's destiny here below and promote by every means healthy thought, upright conduct and utter absence of malice or aggression.

So doing, we shall be pleasing to our Maker and be of real service to our fellow-beings.

Why shall we not hasten the dawn of real Peace in the land?

10-5-32.

FAIRPLAY.

"England's greatest contribution to moral culture is a sense of fairplay."

This is the view that I have been consistently taking in these letters and I am so glad to find that it has been confirmed by a discerning authority. I am equally pleased to find that the tribute to real conservatism as distinguished from mock-conservatism that we are pained to see in these days is spontaneous and generous. England, if she is to achieve real greatness must shed her belief in militarism if she ever had it and must increasingly show by her conduct that *she is fitted to lead the coming world-federation which will raise humanity as never before.* I have immense faith in her leading statesmen to-day. Only, *they are a bit too old-fashioned and live a century behind where the world has progressed to-day.* But they will soon discover that militarism in dealing with a subject-people *who are culturally so superior to them is an insane proposition and they will at once profess that it was never their creed.* When I came across Gandhiji's statement that the Englishmen are the most self-deceptive in the world, I wondered whether it could be true. Subsequent events have confirmed the view that they are the most self-forgetful, if they are not exactly self-deceptive. But you cannot long forget your real self. To me, the real self of an Englishman is revealed in true conservatism which, I have so often said, *is the negation of militarism* Or, in other words, *is synonymous with freedom. England will find her real self when she makes India free and enables her to become politically as conscious as herself.*

To preserve, to consolidate and to expand are the essential qualities of the human race and are the outcome of the exercise of free-will. I have never believed in freedom which does not advance everyman's growth according to his aptitude and tastes and I believe that is the essential function of conservatism as well. Consistent adherence to a man's cherished ideals is the surest way of profiting oneself and is not inconsistent with toleration, good-will and mutual accommodation. *The world is big enough for varying ideals and creeds but there is a consistent purpose running throughout the created world. He who would see the truth in others and not deny the truth in him is alone a true citizen and his sense of fairplay would insist that everyone has or ought to have a place under the Sun.*

I, therefore, urge both upon the authorities and upon my political leaders to understand aright the real significance of tendencies and movements everywhere to-day and cultivate deeper faith which will bring about real peace and genuine growth.

CULTURE OF THE HEART.

12-10-31

It seems to me that General Smuts is a great friend of humanity and a great lover of peace and devoted servant of God. The way in which he has reviewed the world situation today in his Sheffield address is a warning to the whole world and a lesson to mankind.

We, Indians, have not been very friendly to this warrior-statesman in the past but the world did not know that it possesses a cultural gem in him. His broad humanity is manifest in every word of his utterance while his wide experience and thorough-mindedness invest it with peculiar weight-I believe he would have crossed the barriers supposed to be dividing the East from the West and would boldly proclaim that the key to the solution of the world-problem lies in emancipating India from thralldom and making her the bulwark of peace. Who can doubt his statement that it is only the blindness of men and of statesmen especially when they are in authority and power, that prevents them from fully realising the vast change that has come over the world? The world comprises both hemispheres and the statement is equally true of every part of the world. Humanity everywhere cries aloud for a better life and where is it to be found except through the culture of the heart?

A philosophy that reconciles Eastern and Western teachings, a code of life that gives every human being a place on Earth, an attitude of mind that stops at nothing short of achieving the apparently impossible and harmonising all differences wherever found, a thirst for knowledge which grows every minute with what it has already acquired, and a passion for service which knows no rest or fatigue are, I believe, the common possession of every true votary of culture; and will it be too much to hope for a university of cultured souls which will establish peace on Earth and goodwill amongst all fellow-men?

PART IV.

MY LETTER TO SIR C. P. R.

To

16-11-36

Sir C. P. Ramaswami Iyer,
Dewan of Travancore,
Travandrum,

Dear and Esteemed Sir,

It is a courageous step that you have advised the young Maharaja to take in admitting *Avarnas* into [public temples and though in strict constitutional theory, you are only interpreting and carrying out His Highness's will, those who know you will have no hesitation in attributing to you the sole responsibility for taking this unique and unprecedented step. This will easily rank you with the great Ram Mohan Roy and I wonder what further heights you may not reach.

Being every inch an orthodox, and an old fashioned man, I confess that my first impulse was one of caution and doubt, but after having deeply pondered over the matter, I have come to the conclusion that this step is more likely to vivify our ancestral religion and re-kindle our faith in ancient institutions than react adversely upon them.

Courage with a due sense of realities has always been your armour and it has shone in all its splendour in this latest act of yours.

May you be blessed by Sri Padmanabha with ever-increasing wisdom and clear vision is ever my constant prayer.

Ever your most devoted.

K. S. R.

I am contributing a special
article to the Bharata Dharma at the
Editor's request.
4-11-36.

To

The Editor of "The Bharatha Dharma"

By K. S. Ramabhadra Iyer.

"HINDUISM AND CONVERSION."

The essence of Hindu religion is, as I conceive it, its 'Dharma'. This word is difficult of translation and signifies the whole body of rules that governs or should govern human relationship, each with one another, and all with God or Oversoul.

Better by far

To die in one's own Faith (Dharma)

Than embrace

The dangerous Code of others.

This saying of the Lord in the Gita is a universal truth and is applicable to every man in every clime in any age and if its import is realised and adopted, there will be far less misery in this world than we see around us. Hinduism is not a dogma or even a creed but the most tolerant Code of Conduct intended to facilitate every being to attain by dint of his own effort, peace, contentment and happiness here and beyond for all time: It sets no barriers to any man's growth; on the other hand, It tries to free him from any shackles and restore to him his inherent right of attaining or realising the divinity that is in him. Its ethics is marvellous: its philosophy is profound; its code of individual conduct is unerring and unexceptionable. The difficulty is owing to the absence of a uniform standard applicable to all within its fold and its definite recognition of and insistence on what is compendiously known as "Varnashrama Dharma".

"Varnashrama Dharma" is not a narrow creed, as is often supposed. It is not inelastic. It is not immutable, as I conceive it. On the other hand, it grows with the growth of time and is adaptable to the growing needs of Society. Who can say that a Panchama is not nearer God than even the holiest among the Brahmans? Who can deny him his path to salvation? Is there anything to prevent him from reaching his Maker, if he wills, in his own lifetime. The growth of irreligion is the basis of all talk of conversion and the sad spectacle that we see today of vast masses of human beings being attempted to be taken over to Sikhism, Muhammadanism, Christianity or Buddhism to secure temporal ends indicates the depth of our ignorance, indifference and lack of faith in ourselves and in our fellows. There must be an arresting process, and it

ly come through sound education on a mass scale and the development of an active spirit of discipline and sacrifice in our relations with society, around. We are rapidly drifting into a sharp division of Haves and Have nots and the only remedy of a man's growth seems to be his capacity for the accumulation of profits. This insensate desire to steal a march on our neighbour is the rock-bottom of our present-day ills and the worst phase is the panacea of conversion. It is not only dangerous but suicidal and no religion can be served by proselytism.

The need today is self-education and self-discipline, and the more of it, the better for the individual and for society alike. Tolerance has its limit and this attempt at mass-conversion must be checked at all costs. More food, more clothing, more education for the destitute and the helpless, less indulgence, less materialism, less ostentation for every one in the so-called upper strata of society is, more than all, what we need today, by whatever name it may be called; and if India can find her soul in this way, she can pre-eminently can, she will attain not only "Swaraj" but will again become the leading mistress of the world. Amidst all the turmoil of the present day world, I see signs of such a revival and I am filled with hope.

Since these lines were written, a momentous decision has been taken by the Travancore Durbar in admitting *Avarnas* into the temples, at the same time, taking steps to see that the sanctity of the temples is not impaired. It is difficult to resist such a step emanating from an enlightened Prince and his cautious advisers and even orthodox opinion must slowly veer round the wisdom of the step. At any rate, it will act as a powerful check on the craze for conversion that is neither ethical nor spiritual.

It is not only unethical but will only undermine society and all followers and worshippers of Hinduism will rejoice to see that orthodox Hinduism has the vitality enough to resist all external attacks. The aim of education as of all true education is to make man purer and simpler, ever nearer God and anything that tends to promote self-discipline and self-culture can only have an ennobling influence and is a step in the right direction.

The elevation of the mass mind as a result of this unprecedented step cannot but act as a purifying factor and ennobish the whole society, nay, the whole world.

Luz, Mylapore,
11-5-29.

Mr. T. R. Venkatarama Sastriar, C.I.E.,
(By K. S. Ramabhadra Aiyar).

This tribute is long overdue. Allow me to pay it publicly through the columns of the Madras Mail.

My first contact with him dates fifteen years ago. He was then a rising lawyer, not yet in the front rank but with a reputation which any front lawyer could well envy. His master had then become a prominent Government Official and the legacy of his practice was assuredly his. A great and a good judge who was then quite new to his place and who was known to be quite unconventional in his methods told me that he was one of the two gentlemen at the Bar whom he liked most, (the other name it is not my purpose here to disclose). This remark which was made to me quite casually in the course of a conversation has always remained with me and I have often asked myself what are the special qualities of the man, which have won so high an estimation from such a good and distinguished quarter. I have had the rare good fortune to move very intimately with him during some of the best years of his life and what has always struck me is his absolute indifference about himself combined with a richness of knowledge, industry and learning, rare indeed amongst known men.

His intellect is sharp, his industry prodigious, his memory in his chosen field really remarkable, his language and diction polished and elegant. As an Advocate, very few could command equal respect and attention and if he were practising at the English Bar, he would easily outrival Simon or an Asquith. His genius is not specially suited to the Indian environment and I have a feeling that his great gifts as a lawyer have not been given their full scope. I am yet to know another gentleman of the Bar who is so free from malice of any kind as this talented and resourceful lawyer. I always love to think of him in this respect more than in any other. Don't be carried away, dear reader, by the impression that I am too partial for my Chief; believe me, no two men can more temperamentally differ alike in religious, social, political and perhaps even forensic matters, than the present writer and his distinguished Chief; and I only want to convey the exact impression I have formed.

He always preferred to be led by two of his Gurus; but in my humble judgment, without meaning any disrespect to either of

them, eminent in their own way, he has risen greater than his two masters. Well may the Gurus be proud of their pupil.

In the early days of my close contact with him, curiosity once betook me to bring him face to face with one of the most orthodox and highly cultivated men of South India and that venerable and saintly personage spontaneously expressed that *Brahma Thejas* was sparkling in his face. The words of goodmen are never without their import. I believe that this *Brahma Thejas* enabled him to think lightly of mere material power and gave him the courage and strength to throw off without a moment's thought, one of the most coveted places under the sun under the British Indian aegis. But has he not redeemed the honour of his countrymen and his tribe? Posterity will answer an unhesitating 'yes'. Well shall we leave him there. Meanwhile, I cannot conceal from myself my unaffected joy in that Providence has spared him, the humiliation of the Home Member's plight in repeating his master's voice and chanting the Mantrams of 'Notice' and 'No information' or of defending, under the cloak of the law, an utterly unjust and a wholly indefensible position, on a matter of so grave a public importance as the arrest and detention of some of the purest gems of Andhra patriots who are the flowers of the Indian Nation.

There is also a lesson for us, common folk. We may not all have the capacity, industry and the amazing self-denial of this great and good man but the younger generation will do well to emulate the example of the illustrious son of our Province and bend their energies towards serving their motherland, each in his own allotted and humble sphere: and there is not the slightest doubt that, if we can all pull together, India's chariot-wheels will not only ride triumphant over this sacred land of ours but transform the whole world into a sweet and loveable land:

Sweet and loveable is the company of great men and let us try to keep company with them.

The present writer had the unique privilege of serving three masters at the same time as an apprentice-at-law. One of them was a hard task-master, the other a benevolent autocrat and the third a perennial critic. I leave the reader to imagine under what category he would place Mr. Ganapathi Iyer whose erudition, scholarship and amazing industry have not been surpassed even in these days of specialised knowledge and increasing research in every field of law. A sound lawyer, a great jurist and fearless writer, Mr. Ganapati Iyer will always be remembered for his treatise on Religious and Charitable Endowments, the second volume of which is now in the press and has since been published. His researches in 'Hindu Law' have won for him an all-India reputation and his trenchant articles and comments in the Indian Law Quarterly and later in the Madras Law Times elicited considerable attention at the time.

Born on the 21st May 1872, of humble parents in the Pudukkottah State who migrated to Madras, Mr. Ganapati Iyer received his early education in the St. Thomas High School Mylapore and later joined the Presidency College and had a bright academic career and was a scholarship-holder. He took his B.L. Degree in 1894. and served his apprenticeship under Mr. Balaji Rao and was enrolled on the 2nd May 1895.

He later came in contact with that distinguished Jurist Mr. C. Ramachandra Rao Sahib and won the appellation of 'walking encyclopaedia'. As early as 1899 we find learned articles on 'Bandhu Succession' and other intricate topics of Hindu Law in the columns of the Madras Law Journal of which he was the Editor in-charge in later years. He was a Professor in Hindu Law in the Madras Law College from 1902 to 1904 and was an Examiner in Law for a number of years.

Mr. Ganapati Iyer is a well-known authority on Hindu Law and his special field is 'Religious and Charitable Trusts.' As the Secretary of the Dharma Rakshana Sabaa, he piloted a number of scheme-suits and won the esteem and confidence of that shrewd judge of men, the late Sir S. Subramania Iyer who was the President of the Sabha. We might specially mention the Srirangam case (I.L.R. 39 Mad. 700) in which that astute Judge Sir John Wallis. C-J., was simply amazed and bewildered when Mr. Ganapati Iyer hurled books upon books during the six days' argument and kept him spell-bound and extorted from him a well-merited compliment.

As Secretary of our Association, during the earlier part of the last decade, his energetic work was keenly appreciated and it must be said that he laid the foundation for its rapid growth and utility in subsequent years.

THE DESTINY OF MAN.
(A tribute to Sir Alladi)

"The unfolding of the human mind is a continuous evolution and the search for the truth is never complete."

Diwan Bahadur Alladi Krishnaswami Iyer at the Andhra University Convocation address.)

These are wise and pregnant words. They occur in the course of a brilliant address delivered by Mr. Alladi Krishnaswami Aiyar the Advocate-General of Madras at the recent Andhra University Convocation. Let me record my tribute to the versatility and patriotic fervour of this illustrious son of South India who bids fair to become the Ashutosh of New India. Of a calm and unobtrusive turn of mind, he combines the subtlest legal penetration with a warmth of feeling and a tenderness of heart that are not very often the special prerogative of the rich. The Madras Government or whoever was responsible for it did the very wisest thing in thrusting the Advocate-Generalship upon this prodigal son of Andhra.

Let me pass from the man to his concept extracted at the top.

I do not claim it is an original idea but it is very beautifully expressed. To a lawyer-mind, it would seem axiomatic that the unfolding of the human mind is a continuous evolution but he would not easily concede that "the search for the truth is never complete." Indeed, the deeper the search, the more widening is the horizon of knowledge and the miracle of man is that it is within his bounds to extend his field of knowledge and ultimately find out the Great Truth who is the source of all knowledge and of all activity. If we probe sufficiently deep into our heart, a rare mine will be discovered, which contains within itself the "brightest gem of purest ray serene." who moves our whole being and is the origin of all created things.

A FURTHER PLEA.

(A tribute to Mr. K. Bhashyam)

The successor in office to Mr. Satyamurti to the Presidentship of the Tamil Nadu Council of Action is a valued friend of mine. He is Mr. Bhashyam, a very popular member of the Bar Council and a shrewd and earnest Advocate. Of his equipments in the realm of Law, it is not necessary for me to speak here. Of his burning sense of patriotism and of his cool-headness and of his high sense of duty, it is impossible to speak in measured language. He is a fine flower of the Indian Renaissance movement; and I invited him to spend an hour with me during my prayer-time; and he was courteous and kind to spend an hour and a half last night during his very busy time now. He was deeply impressed by what he saw and expressed the hope that my fresh developments might bring nearer the day of redemption of Mother India. I showed him how the Message is kept but obviously, I could not share it with him because it could only be entrusted to those who could deliver the goods.

A REFERENCE TO SIR K. SREENIVASA IYANGAR

23—1—31.

Inadequate, disappointing and heartless would, I presume, be the unanimous verdict of the Working Committee on the Premier's announcement of policy. I do not despair. I shall only recall an incident. Some twelve years ago, when I was an infant at the bar, I happened to oppose the then foremost member of the Bar who was at the time, the Advocate-General after having held the office of a High Court Judge; and subsequently became an Executive Councillor. (Sir K. Srinivasa Iyengar.) The question raised was a somewhat intricate one under the Madras Estates Land Act and a special bench of 5 judges was constituted to hear the reference. The argument lasted three days. At the end of the argument my opponent almost exclaimed in open court :— "I am not ashamed of confessing myself beaten by this young man." That, I thought, was itself a move to somehow win his point. Luckily, he did not. The five learned judges, each differing from the other, delivered five separate opinions and it was by no means clear if there was any majority view and, if so, what it was. A good deal of subsequent discussion followed before the Division Bench who made the reference and were none the wiser for it, and they interpreted the answer in a way more favourable to me than to the otherside and remitted the cases for further trial. I appeared for the appellants. Why I have not grown in flesh and blood in subsequent years need not detain us here. For one thing, if I had, the present writer would not be accosting "a thin Christian" in the way he does uninterruptedly for over twenty months. The moral is obvious. An atom of Truth is vastly superior to a bundle of make-believe; and I would not be very surprised if Gandhiji, if he were to be brought face to face with me, should be made to exclaim :— "This is not the stuff of which I am made."

Let me not be misunderstood. I am nowhere near Gandhiji in his moral elevation. I am at the lowest rung; but, God willing, I shall scale any height when I have the chance. There is no Indian who has greater regard for Gandhiji's services to the nation than this writer.

TRUTH FORCE.

Your Excellency,

Am I not now a free man? Let me therefore express myself a little more freely. I must belong to one of three categories; viz. (1) an ordinary citizen with unlimited passion for my country's freedom; (2) a man gaining spiritual instruction and training from Unseen Powers which absorb the soul to accomplish some great object; or (3) a pure and simple idiot-Whatever some of my own countrymen may have to say, I know Your Excellency will definitely rule out the last; and, therefore, the choice is between the first and the second. I myself with all humility but with the consciousness in me can only have the option of bringing me under the second category but I should be satisfied if Your Excellency would include me in the first. For one who sees the motive-power in Gandhiji to be the spiritual force, there ought to be no difficulty in assessing me at my worth and utilising me for whatever I may be worth.

Pray, grant me my reasonable request and relieve me from my burden.

This is the only additional comment I would make after reading the momentous statement by the Premier which is now before me.

I am really proud of the comments I have already made before reading the statement and would Your Excellency doubt that the Force which inspired the comments is no other than the Spiritual Force or Truth-Force as I would love to term it.

Let us utilise it in full measure to bring salvation for mankind.

THE IDEAL OF SERVICE.

(A letter to the Lord Chancellor)

"The more we render service, the higher we ourselves climb. The higher we ourselves climb, the more capable are we becoming and of expanding and of ever-expanding service."

Dear and noble Lord Chancellor,

I owe it to Your Lordship to record my deep appreciation of your courteous acknowledgment of my letter of the 11th December with its enclosure. A regular stream of literature has since been flowing in week by week, into your Lordship's chambers, which, I know, would have filled your soul with delight.

The noble Viceroy has allowed me to grow into prodigious lengths and the whole history will be told one day by that most estimable Christian soul when the time is ripe for it. Meanwhile I must go on with my work, ceaselessly contemplating upon the Infinite which has been kindled in me and which possesses me all the twenty four hours of the day. True, I pursue my humble calling as an Advocate on the rolls and have not been found wanting in my devotion to my legitimate professional work. There has, however, come a Higher Call due chiefly to the promptings of the greatest Christian Viceroy of India, so far as human agency is concerned, and under Its spell and influence, my writings have expanded from more to more and they cover over two thousand pages, all centring round a Sublime Message recorded by me on the 8th November 1929 within a week of the momentous announcement of the 1st November.

In various ways, I have related its story in my daily letters to the Viceroy but the Message is still in its place and awaits whole hearted acceptance by Great Britain and India.

I know it is a Message dictated by the Higher Powers who rule the destinies of the world; and to you, my Lord Chancellor. I say in utter truth and humility that the Message will ever expand from more to more and form the bedrock upon which the future of humanity has to be laid.

AN APPEAL TO THE MEMBERS OF THE BAR.

The introduction of the Bar Councils Act in our province is an event of great importance and if the Act is worked in conformity with its spirit there is bound to result in the near future a wholesome change in the relationship between the Bench and the Bar and also among the members of the Bar *inter se*.

In a signed article contributed by me to the Law College Magazine in November 1926 under the caption "An Indian Chief Justice: A necessity", I had pointed out that the system of administration of justice requires a radical change and none but the best available Indian can initiate the change. In my opinion, the Bar Councils Act contains enough provisions for carrying out wholesome and fundamental changes not only with reference to the future membership of the Bar but also the course of future litigation in this land. The problem of adjusting the daily needs of an ever-growing section of the junior bar with the economic requirements of the litigant public and of devising means for the equitable distribution of the profits earned in the profession will be one of the acute problems to be solved in the near future. There are other outstanding issues, such as, the proper recruitment of the judiciary, the question of future entrants to the legal profession, the need for immediate change in the processual law of the land, not to speak of the higher problems of the separation of judicial and executive functions, etc., upon which the collective opinion of the Bar is bound to have a telling effect. These and other problems need the services of men of the utmost integrity and leisure who can give their thoughts to the subjects and arrive at dispassionate conclusions.

In my twelve years' association with legal journalism, I have had suitable opportunities of studying and discussing many of these problems and it is the firm conviction that I can be of some real service in promoting the best interests of the Bar and *especially of its junior section*, that impels me to stand for one of the ten seats that are thrown open for election. If my fellow-members deem me worthy of their confidence, I hope to amply repay it by single-minded devotion to their service.

THE PROGRAMME OF WORK FOR THE BAR COUNCIL.

It has been claimed by a high and competent authority that the Bar Councils Act grants to the legal profession responsible self-Government. I respectfully demur to that proposition and a close study of the Act inclines me to the view that the Act contemplates a sort of eumbrous dyarchy. None the less, I regard the change as quite momentous for I have full confidence in the ingenuity of lawyers to turn even this imperfect instrument as a means of achieving full responsible government of all their affairs *if they can only act together*. In particular, I would suggest:—

(1) The immediate formation of District Councils of 5 to 7 members which would look after the interests of the District as a whole and eventually supplant the District Court in the exercise of disciplinary jurisdiction over the members in the District.

(2) The conferment of all the privileges of Advocates upon all the *existing* members of the Bar, whatever their grade and wherever they may be, so as to make the Bar a really homogeneous and wellknit body. (Some of the best members of the Bar in the mofussil are only First Grade Pleaders and not High Court Vakils. The Second Grade Pleadership had been abolished long since and even the old Second Grade Pleaders have all been given practically the status of the First Grade Pleaders by the High Court under recent notifications. My proposal, therefore, is not so fantastic as it might appear to some at first sight and should, in my opinion, be immediately given effect to, in the interests of the solidarity of the profession. The Vakil who has secured his equality with the Barrister must be prepared to share it with the Pleader).

(3) Recruitment of only one set of lawyers in the future with a high standard of efficiency and training under certain restrictive conditions which would ensure the utility of the profession as a whole.

(4) Taking the control of legal education (in particular, the current F.L. and B.L. courses) out of the hands of the

University and of the Government alike and vesting it solely in the Bar Council which will create suitable agencies for the purpose.

(5) The levy of a capital cess of ten to twenty per cent. of the *excess* income over twelve thousand rupees a year from all lawyers, irrespective of their standing, and so utilising it as to promote the interests of the deserving members of the Bar and to advance research, learning and scholarship in law.

(6) The giving of a fair deal to every junior member of the Bar by making a compulsory regulation that every one *who so desires* should be retained in his master's office after enrolment for a minimum period of two years and ensured an income of not less than Rs. 60 a month in the metropolis and Rs. 50 in the mofussil.

(7) The immediate abolition of the system of official Law Reporting and vesting it under the control of the Bar Council.

(8) For the moment, I would not touch the supervising powers of the High Court vested in it under the Act ; but I would zealously guard against any encroachment upon the rights and privileges of the Bar Council and repel all needless interference.

The above is my programme of work which I place before my fellow-members for their discussion and adoption. May I appeal to them to seize the opportunity and return me to the Council with a clear mandate. I love to serve them to the best of my ability and shall be grateful to have an opportunity.

K. S. RAMABHADRA IYER,
31-9-28.

To

The Editor, "The Hindu,"
Judicial Offices and Bar Councils Act.

I propose to examine in this article the question raised by a learned correspondent as to the position of Judicial Officers under the Bar Councils Act. The question is entirely different from, and ought not to be confused with, the other question whether the judicial officers can take part in the forthcoming elections to the Bar Council. I have already stated that section 5 is quite clear on the point and they cannot take any part, either as voters or as candidates, in the first elections.

Their position, however, in respect of their claim to come in on the roll of Advocates under section 8, clause (a) on payment of Rs. 10 depends entirely on the construction of the words:—

"All persons who were as advocates, vakils. or pleaders entitled as of right to practise in the High Court *immediately* before the date on which this section comes into force in respect thereof."

Let us take an extreme case and examine the question in the light of that illustration. Can a temporary Judge of the High Court or a temporary Minister of Government offer to pay his Rs. 10 and get himself enrolled under clause (a)? In my humble but considered judgment, neither of them can claim the benefit of clause (a) but can only come under clause (b), viz., "all other persons who have been admitted to be Advocates of the High Court under this Act." I have a shrewd suspicion that our distinguished ex-Judge held the same opinion when he threw out his temporary seat on the Bench and joined the Bar. However, that is only a degression and I shall briefly state my reasons in favour of my conclusion.

Having regard to the past tense used in clause (a) the question would admit of no difficulty but for the use of the word *immediately* which I have italicised above. It would be anomalous to hold that a temporary Judge of the High Court, while holding the office of temporary Judge and on the date he still holds the office, can be deemed to be entitled as of right to practise in the High Court on the day in question. If such an argument proceeded from a non-lawyer, it would be dubbed pedantic but coming from a reputed member of the Bar, it requires close consideration. The argument, as I understand it, is that a member of the Bench who was once a member of the Bar does not cease to be still a member of the Bar while holding

office and, therefore, always retains the right to practise in the High Court, though for the time being, he does not choose to exercise that right. In other words, a temporary Judge of the High Court or a Minister of Government or even a Law Member can, under the law and by virtue of his *saunad*, claim, let us say, a fee of Rs. 50,000 in respect of an opinion that he may give on a very debatable question concerning an impartible estate. I am not wholly aware of the traditions of the English Bar but I believe that every English lawyer would emphatically repudiate such a claim; and I need hardly add that such a claim would be absolutely preposterous in the confused public life of our land. If this contention could be easily repelled, I am at a loss to understand how else the member in question can be deemed "to be entitled *as of right* to practise." Let us also remember the exact import of the words "as of right." In my opinion, it must be an exercisable *right in presenti* or *eo instanti* and not a *quondam* or future right. I can conceive of an argument which would explain away the meaning of the word "*immediately*," in the clause under reference as excluding only those who are either dead or have been struck off the rolls for misconduct and I anxiously considered this argument but my judicial turn of mind rebels against it and unhesitatingly rejects it, however strenuously I might be impelled to argue the contrary position in a Court of Law, if briefed to do so.

One word with reference to the question of alleged hardship. In my opinion there is no real hardship at all. In the Bar as elsewhere there can only be one love for any decent man, and if you discard her, it is a wholesome rule not to think of her again but if you want her back out of your excessive love for her, please pay her price and court her again.

The price in this case is only to come under the purview of the Bar Council and pay the fee that may be prescribed by it under clause (b), which, if I had the power, I would fix at an abnormal amount though ranging with exigencies; and also the loss of seniority. I am more particular about the former, while the latter, I admit, is a matter for agitation and amendment of statute.

K. S. RAMABHADRA IYER,
Advocate.
 19-8-28.

To The Editor,
 "Swarajya,"

The Position of the Advocate-General under
 the Bar Councils Act.

Sir,

To my mind, the most important provision in the Bar Councils Act is the position assigned by it to the Advocate-General. The Advocate-General is not merely the head of the profession but is also the representative of His Majesty who appoints him by warrant under His Majesty's Royal Sign Manual for taking "on behalf of His Majesty such proceedings as may be taken by His Majesty's Attorney-General in England." (See section 114 of the Government of India Act.) In considering the question of the position of the Advocate-General in relation to the local Legislative Council under the Reforms Act, I have traced the history of the provision embodied in section 114 and observed:—"The Office of Advocate-General is a very high office involving onerous and responsible duties; so much so that the words of the statute render him a delegate of His Majesty in important concerns." (The curious reader may refer to my article in 1921 M. W. N. pages 3 and 5 (J)). The position of the Advocate-General is, in some respects, unique and probably even more exalted than that of His Majesty's Judges of the High Court. Both are equally trusted servants of the Crown and both are answerable only to His Majesty and the duties of both are equally onerous and difficult. The Advocate-General, however, combines in himself, a very strong non-official and popular element, in addition to his official capacity and that lends added dignity and grace to his position and power. His voice must carry immeasurable weight not only to the Government which is only another delegate of His Majesty but also to every section of the Bar whose representative and mouthpiece he is, in all matters affecting the profession. The Bar Councils Act not only recognises all that is due to his status but makes an important advance in his position by making him the *ex officio* Chairman of a Council which may include two of His Majesty's

Judges. It is at once a tribute to the Bar and its non-official head and a definite recognition by the legislature that in all matters affecting the Bar the judiciary must play only a secondary part. Far better would it have been if there were no provision at all for including Judges as members; but I am not now concerned with that question and my purpose is only to point out that this provision has some peculiar merits about it, in that it not only brings together the official and non-official elements but for the first time categorically asserts the superior value of the non-official element in all domestic concerns affecting the Bar. In Madras, we have had a long line of distinguished members of the Bar having been called upon to hold the office of Advocate-General and a tradition has been established for their capacity, integrity and sense of public duty. The present holder of the office has also had the distinction of having already been a Judge of the High Court.

I shall now examine the provisions of the Act, with a view to see what functions are entrusted to him in the matter of elections to the Bar Council. It is not disputed that, in future elections, he, as *ex officio* Chairman, shall have to decide all questions falling within the purview of the Chairman, but it is said that, as regards the first elections, he cannot be the *ex officio* Chairman, as the Bar Council has not yet been constituted. Curiously enough some definition of the term "Bar Council" is also attempted in the rules, and rule (1), clause (3) states that "Bar Council" means the Bar Council to be constituted for the High Court. In my humble judgment, this is wholly an unwarranted definition. Section 17 of the Act which has come into force in 1926 immediately on the passing of the Bar Councils Act and long prior to the framing of the rule defining the term Bar Council enacts, to quote only the relevant words, "No suit or other legal proceeding shall lie against a Bar Council or any member of the Bar Council for any act done or intended to be done in pursuance of the provisions of this Act." May I respectfully ask whether any purpose was or was not intended to be served by bringing into force this section at once? Can you conceive of any other function being done by any member of the Bar Council before the

full constitution of the Council, except that the one member who is the *ex officio* Chairman of the Council is empowered and expected to fulfil the duties required of a Chairman? What again, is the meaning and import of the statute saying that sections 1, 2, 17, 18 and 19 shall come into force at once. Section 1 speaks of the commencement of the Act, section 2 defines the Advocate-General, section 18 refers to publication of rules under the Act and section 19 amends or repeals certain enactments. All these having come into force at once, the respective functionaries are bound, under the statute, to discharge the duties entrusted to them and the Advocate-General who is the *ex officio* Chairman cannot divest himself of the duties and responsibilities devolving on the Chairman for all purpose falling within the scope of the Act, not from such future date but forthwith on the passing of the Act.

My conclusion, therefore, is that there cannot be two chairmen, one for the purposes of the election, and another to take his place after the formation of the full Council, that the specific purpose of bringing into force certain sections of the Act forthwith is to make all preliminary arrangements for bringing the full Council into existence, that the Advocate-General is vested with all the duties of a Chairman in so far as such duties fall to be exercised for any purpose arising under the Act, that the High Court cannot by merely framing a rule defining the term "Bar Council" in a particular sense and by another rule, appointing another Chairman for certain purposes, legally oust the Advocate-General from his powers and his duties, that all things done except in accordance with the provisions of the Act as rightly interpreted, would not be in accordance with law and that some of the rules framed by the High Court and discussed above are *ultra vires*.

K. S. RAMABHADRA IYER,

Advocate,

6-9-28.

OPINIONS

"A Soviet of our Local Bar,
With wondrous gifts endowed."

N. Subramaniam, Madras.

"You may not have the election tact and manoeuvrings but you have the ideals and scheme of working them out, combined with capacity, integrity and willingness to serve."

N. S. Viswanātha Iyer, Madura.

"I saw your very admirable and well-thought out letter in the *Hindu* about the functions of the Bar Council. I could not admire the ideas contained in it too much. . . . The suggestions contained are very original and none else who has so far written on the subject, has put forth such ideas."

S. Seshayya.

"Of the many that have announced their candidature, I find you practically the one that seeks the suffrage with a definite programme of policy placed before the electorate."

K. S. Venkatachala Iyer.

"You may rest assured of my whole-hearted support in this and any other endeavour of yours."

S. V. Gopalakrishna Aiyar.

"I have perused your contributions on the subject of the Bar Council. Having known you from your earliest years and especially how you have had to struggle against difficulties of various kinds, I am not at all surprised. I appreciate your burning desire to be of service to the Profession. You have done well to come out with a programme which will set brother members of the profession at thinking. I wish you success."

K. R. Venkatarama Iyer,
Advocate, M.L.C.

APPENDIX

SOME OPINIONS AND LETTERS

I

VISVABHARATHI.

Founder President :
Rabindranath Tagore,

Santiniketan,
Bengal, India.
2-1-33.

K. S. Ramabhadra Iyer Esq.,
Advocate, High Court,
Luz, Mylapore,
Madras.

Dear Sir,

Dr. Tagore thanks you for your letter and poems. He sends you his good thoughts and greetings of fellowship.

Sincerely yours,
A. C. Chakravarthy,
Secretary to Dr. Rabindranath Tagore.

II

ANDHRA UNIVERSITY, WALTAIR,

14-1-33.

Dear Sir,

I have read all the notes you sent to me. I have no doubt about your earnestness and the lofty enthusiasm which your writings show for great ideals.

Yours sincerely,
S. Radhakrishnan.

K. S. Ramabhadra Ayyar Esq.,
Advocate, Luz Church Road,
Mylapore, Madras.

150

III

JUSTICE JACKSON'S LETTER.

Tel. 2672.

The Old Mess House,
Harrington Road,
Kilpauk, P.O.

To

K. S. Ramabhadra Iyer,
Advocate,
Luz, Mylapore.

Dear Sir,

I am much obliged to you for letting me read your poems
etc., which are very interesting.

Yours sincerely,
(Sd.) G. H. B. JACKSON,
11-4-30.

IV

House of Lords,
S.W. 1,
29-12-30.

Dear Sir,

The Lord Chancellor desires me to acknowledge the receipt
of your letter and enclosures of the 11th instant.

Yours faithfully,
A. J. Patterson,
Private Secretary.

K. S. Ramabhadra Ayyar, Esq.,

151

V

India Office,
Whitehall, S.W. 1,
23-9-29.

Dear Mr. Ramabhadra Ayyar,

Lord Irwin desires me to acknowledge your letter of September 5th and its enclosures, in which you expressed your views on the Rule 17A of the Indian Legislative Rules.

Yours very truly,
Haf Rumboc.

K. S. Ramabhadra Ayyar Esq., B.A., B.L.

VI

D.O. No. 3581.

G.M.

30-5-29.

Dear Sir,

I am desired to acknowledge the receipt of your letter dated the 25th May 1929 and to thank you for the copy of your poem and also the newspaper cutting forwarded therewith which His Excellency the Viceroy has read with interest.

Yours faithfully,
Griffith,
Asst. Private Secretary to
the Viceroy.

M.R.Ry. K. S. Ramabhadra Ayyar,
Advocate, High Court,
Luz, Mylapore, Madras.

152

VII

88, Eaton Square,
S.W. 1,
15-5-33.

Dear Sir,

Lord Irwin desires me to thank you for your letter of the 25th April, and to say that he notes that you have been in communication with the Clerk to the Joint Committee, which is the correct course for you to have pursued.

Yours faithfully,

C. Bennet,
Secretary.

K. S. Ramabhadra Iyer Esq.,
Luz.

VIII

Victoria 3034.

24, Old Queen Street,
Westminster,
S.W. 1,
4-6-30.

Dear Sir,

I am desired by Mr. Stanley Baldwin to acknowledge receipt of your letter of the 15th May enclosing a copy of letter addressed by you to His Majesty.

Yours faithfully,

Chinlu Rhys.

K. S. Ramabhadra Ayyar, Esq.,
Advocate, Luz.,
Mylapore, Madras.

153

IX

Camp: Madras.
3-3-32.

Dear Sir,

Many thanks for your second kind letter, and its enclosure. I am afraid it is going to be impossible for me to have a talk to you while I am here. Almost every minute of my time is booked up, and I am badly in arrears with a lot of my work. Perhaps we shall have an opportunity of meeting some other time.

Yours faithfully,
Lothian.

Mr. K. S. Ramabhadra Ayyar,
Luz, Mylapore.

X

India Office,
Whitehall, S.W. I
19th September, 1929.

Dear Mr. Ramabhadra Ayyar

Lord Irwin wishes me to acknowledge the poems which you so frequently send him, and to express his thanks to you for them.

Yours very truly,
Haf Rumboc.

K. S. Ramabhadra Ayyer Esq., B. A., B.L.

XI

Telephone
Maida Vele 4180

St. John's Lodge,
20, Abboy Road, N. W. 8,
4th February, 1931.

Dear Mr. Ramabhadra,

Thank you so very much for your charming letter with its good wishes on my appointment as Viceroy of India. I trust I may do something while with you to restore peace and contentment to your great country.

Your very sincerely,
Willingdon

K. S. Ramabhadra Ayyer,
Advocate, High Court,
Luz. Mylapore, Madras.

XII

Telephone No.
Central 0798
Telegrams
97, Temple,

1, Brick Court,
Temple,
London, E.C.4.
20th Feb. 1933.

Dear Ramabhadra Ayyar.

Many thanks for your letter of the 9th January, which ought to have been answered before this. It was very kind of you to send me your congratulations, which I am sure are sincere. You are right in saying that we are living in anxious times, not more so in India than in this country I think, though perhaps in rather different ways. It behoves all of us to keep level heads and to try in our several ways to work towards a solution of the difficulties which press on us all at the present time. I hope you are doing well. I shall always be glad to hear of your welfare.

With all good wishes.

Yours sincerely,
C. E. Odgers.

To

K. S. Ramabhadra Ayyer Esq.,
Advocate, Luz, Mylapore.

XIII

P. & O. S. N. Co.
S. S. Strathnam,
Red Sea.
22nd Dec. 1932.

Dear Mr. Ramabhadra Iyer,

Thank you very much for your good wishes for my voyage and leave and for the copies of your poems and articles which you have kindly sent me.

I am sure you are right in regard to the danger of making too much of politics, as if the world would be set right by politics alone. To choose the right political system is of great importance; but any system may end in disaster if it is not worked in the right spirit. And, as you suggest, the right spirit, if it is in us, will guide us to the right path. May your ideas and your writings be of help in the important time which is before India.

I hope that 1933 will be a happy year for you publicly and privately.

Yours sincerely,
H. D C. Reilly

XIV

Hillside Palace Road,
Bangalore.
31 Dec. 1934.

Dear Mr. Ramabhadra Ayyer,

Thank you very much for your letter and good wishes and for the Christmas card, you so kindly sent me. Let us hope, as you say, that 1935 will see the continued growth of sympathy and understanding instead of unnecessary conflict. I know that you will continue to do your part and that in striving for the happiness of others you will find strength to bear your own troubles. May the New Year be a good one for you in health and in true happiness.

Yours sincerely,
H. D. C. Reilly.

XV

Hillside Palace Road,
Bangalore.
1 Jan., 1937.

Dear Mr. Ramabhadra Aiyer,

Thank you very much for your card and good wishes.

I am afraid I have been very remiss in not answering your last letter, I carried it about in my pocket for a long time in the hope of finding some spare time to overtake my correspondence, a vain hope, until these holidays came. But I hope you will forgive me and accept with this my best wishes for the New Year. May 1937 be a good year for you and for India.

This year will be a very important one for India. I wish it had begun with better feelings. It is easy to understand that many people are dissatisfied with the new Constitution. Indeed, who is entirely satisfied? And what constitution has ever satisfied every one? However, these are not thoughts with which I wish to begin the New Year. Let me remember rather the many men of good intent and the very great kindness which I have received from Indian friends. I know you are one who can see good intentions in those from whom you disagree. May you spread that spirit without which no constitution can work happily.

With best wishes,

Yours sincerely,
(Sd.) H. D. C. Reilly.

XVI

Dewan of Travancore.

Bhaktivilas,
Trivandrum,
23rd October, 1946.

Dear Sir,

I am in receipt of your letter of the 20th instant and fully appreciate what you say. I have however proceeded on the footing that if each man could do what can be achieved within his own limited sphere of interference, it would be the best thing he can usefully attempt.

x x x x x

Thanking you once again for the sentiments contained in your letter.

I am,
Yours sincerely,
C. P. Ramaswami Aiyer.

XVII

No. 6 (2)—M/48.

Government House,
New Delhi,
24th November, 1948.

Dear Sir,

It is better that I correct a mistake when it has become easily possible by your letter of the 17th November that has just arrived. I did not send to Pandit Nehru any message containing a reference to the Sahasranam as such. What I did was to attach a slip to the flowers that were presented to him, and in the slip I had said: "I pronounce the thousand names of God to bless you and your work." The introduction of the technical name Sahasranam makes me, a simple layman, a priest, and converts a simple prayer into an attempt to work a charm which is beyond my ability.

Yours sincerely,
C. Rajagopalachar.

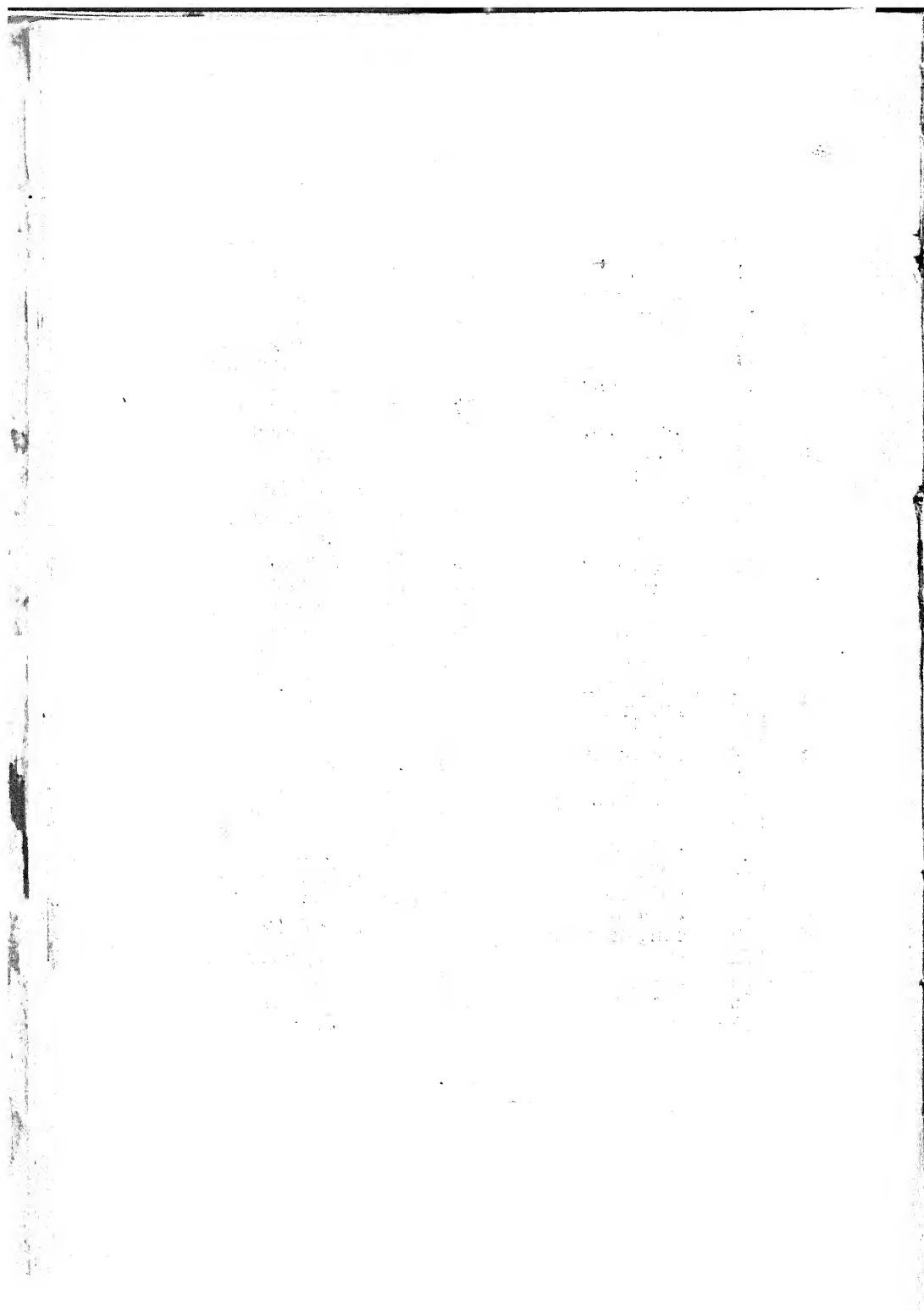
Sri K. S. Ramabhadra Aiyar,
"Ramanath"

8, Oliver Road, Mylapore, Madras.

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षि शिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटि युगधारिणे नमः ॥

ERRATA

Page	Line	Corrections	Page	Line	Corrections
viii	2	stalwart	71	{ 6	helpmate
2	12	consonance		{ 10	both
10	11	never	72	21	kinship
12	26	solely		{ 3	microphone".
16	{ 11	Knowledge	74	{ 6	complements
	{ 14	unfriendliness		{ 10	monarchs
18	13	is	77	1	inherently
20	21	countefeit,	78	9	incessant
23	3	Source	79	23	Let
	{ 2	ease ;			PART III
31	{ 17	ease,	82	15	Bannerman
	{ 19	It	83	3	runs
35	14	grandeur	86	33	Juvenile
40	{ 13	Righteousness,	89	15	obstacle
	{ 16	elevating	90	2	unprecedented
		PART II	96	1	famous
	{ 12	aggressive	100	23	translates
46	{ 14	manifestation	112	8	inexorable
	{ 17	Everything	115	28	onrush
	{ 28	authority	117	17	to
48	29	cognisable	119	8	is
	{ 8	increases	120	13	inertia
49	{ 13	pre-eminently		{ 1	effects
	{ 23	path	122	{ 13	misdemeanour
	{ 10	freedom		{ 19	possibilities
55	{ 33	recognised	123	5	fruitful
	{ 34	dismay,	125	{ 4	imagination
56	12	commercial		{ 20	that
66	9	enlightenment			PART IV
	{ 22	or	129	6	unprecedented
67	{ 24	boldly	133	6	saintly
	{ 26	horizon	143	2	Officers
69	13	symbol	146	36	done



SUPPLEMENT

TO

THE JUBILEE VOLUME

K. S. R.

INDEX

1. Note by Dr. P. V. Rajamannar.
2. Letter of Appreciation from the Hon'ble Justice K. S. Venkataraman, I. C. S.
3. Report of the Proceedings of the Public Meeting held on 21-11-1965 including Messages.
4. My telegrams of recent date.
5. Certificate of Merit from H. H. Swami Venkateswarananda, Arogya Ashramam, Adyar.



Dr. C. P. RAMASWAMI IYER,
AND
Sri. K. S. RAMABHADRA IYER,

Dr. P. V. Rajamannar, 9, Victoria Crescent Road,
D. Litt., LL. D., Madras-8.
Chief Justice of Madras January 18, 1966.
(Retired)

I have known Shri K. S. Ramabhadrha Iyer, both at the Bar and from the Bench. I can say without hesitation that I have found very few Advocates to equal him in the thoroughness with which he prepared his case and the steady and clear way in which he presented it, be it a small revision petition or a heavy first appeal. His argument had a tenacity which compelled the attention of the Judges. His physical infirmity did not affect the strength of his advocacy. I subscribe to all that was said of him at the meeting convened to felicitate him on the occasion of his completing 50 years at the Bar.

There is another side of Shri Ramabhadrha Iyer to which reference was also made at the meeting, namely, his profound spiritual nature. This quality and his extensive reading of all the great books of the East and the West and deep understanding of the fundamentals of Indian Culture, are revealed in the collection from his writings, released as a Jubilee Volume under the name "Heart Throbs of a Pilgrim-Soul." The Prose Poems found in Part I of the Volume embody the high ideals which have inspired him in his life. The essence of his life is reflected in these poems. The following lines from the Poem "Prayer" sum up his individual and universal faith.

"Prayer is my Dharma,
"Prayer is my solace,
"Prayer is my shield,
"Prayer is my Atman.....
"Prayer is the common heritage of
"Monarch and Saint and peasant,
"It is the one universal treasure
"That equally extends to all mankind".

P. V. Rajamannar

The Honourable Mr. Justice
K. S. Venkataraman

High Court
Madras.
17-2-66.

My dear Sri Ramabhadra Iyer,

Glad to see that the title of 'ADYATMA
SWAROOPI' has been conferred on you. I for one
could appreciate its significance.

With regards,

Yours sincerely,
K. S. Venkataraman.

SELECT MESSAGES.

I

Supreme Court of India.

Mr. Justice K. Subba Rao
Judge, Supreme Court,
India.

No. 2, Motilal Nehru Marg,
New Delhi, the 19th November, 1965.

Dear Sir,

I am glad to learn that a committee has been formed to celebrate the Golden Jubilee of Shri Ramabhadra Iyer's entry into the Bar. He richly deserves this celebration.

Shri K. S. Ramabhadra Iyer had appeared before me on many occasions when I was a Judge of the Madras High Court. I was impressed with his erudition and persuasive advocacy. He illustrates how a person with a handicap can, by hard work and a will to succeed, surmount all difficulties and succeed in life.

With regards,

Yours sincerely,
K. Subba Rao.

To

Shri V. Rajagopalachari,
Convener, The Celebration Committee
to felicitate Shri K. S. Ramabhadra Iyer,
No. 2, Dr. Muniappa Road, Kilpauk,
Madras-10.

II

Supreme Court of India, Judge, Supreme Court of India,
10, Tees January Marg,
New Delhi, the 18th November, 1965.

Dear Mr. V. Rajagopalachari,

It gives me great pleasure to convey my felicitations and good wishes to Sri K. S. Ramabhadra Iyer on the occasion of the Golden Jubilee of his entry into the Bar.

I wish the celebration every success.

Yours sincerely,
P. Satyanarayana Raju

Mr. V. Rajagopalachari,
No. 2, Dr. Muniappa Road,
Kilpauk, Madras-10.

ii

III

Chief Justice of Madras.
Madras,
November, 19, 1965.

I am glad that Sri K. S. Ramabhadra Iyer is to be felicitated on the occasion of his completing fifty years at the Bar. I associate myself with all his well-wishers in extending my sincere congratulations and best wishes for many more years of his service at the Bar.

P. Chandra Reddy

Sri V. Rajagopalachari,
No. 2, Dr. Muniappa Road,
Kilpauk, Madras.

IV

Deputy Minister
Information and Broadcasting
India.

5, Safdarjung Road,
New Delhi.
19th Nov., 1965.

Dear Friend,

I thank you for your kind invitation. I am happy that steps are taken to felicitate Shri K. S. Ramabhadra Iyer on the golden jubilee of his entry into the Bar. Shri Ramabhadra Iyer has always been a respected technician in the profession of law.

May he be preserved in good health and cheer for many years to come.

With my regards,

Yours sincerely,
C. R. Pattabhi Raman.

Shri V. Rajagopalachari,
Advocate,
No. 2, Dr. Muniappa Road,
Kilpauk,
Madras-10.

iii

V

Mr. Justice
C. A. Vaidialingam.

"Sarada Vilas"
Thevara Road
Ernakulam-6.
18-11-1965.

Dear Mr. Rajagopalachari,

I thank the Celebration Committee for their kind invitation for the Golden Jubilee Celebration in connection with the entry into the Bar of Mr. K. S. Ramabhadra Iyer, Advocate, Madras.

Please convey my respectful congratulations and good wishes to Mr. K. S. Ramabhadra Iyer on the happy occasion.

May God bless him with a happy and long life.

Yours faithfully,
C. A. Vaidialingam.

VI

S. Ramachndra Iyer,
Chief Justice (Retd.) Madras.

5, North Mada Street,
Mylapore, Madras-4.
24-12-1965.

Dear Sri Ramabhadra Iyer,

It must have been a kind thought which prompted you to send me a report of the proceedings of the meeting convened to felicitate you on the completion of your fifty years' service at the Bar. I read through the speeches with pleasure and interest. Everything that was said, was appropriate. Eminent persons have given high praise to your integrity and other qualities. I share with them the sentiments so well expressed. For over 35 years I have watched, listened and learned to admire you, who belong to a generation of lawyers that is past. Your presentation of cases was marked by prodigious preparation and great industry. You were thorough both on law and on facts. Your advocacy was dignified, remarkable for earnestness and sincerity as well as for its close reasoning and the abundance of authority.

It is the view of some that you were a persistent advocate. I never shared that view as in my experience I found that you did not take a minute longer than you felt necessary to bring your point home to the Judge in all its bearings. I join with others in wishing you health, happiness, and long life and several years of useful service to the litigant public.

I thank you for your book "Heart throbs of a pilgrim soul" I was privileged to read considerable portions of it in its manuscript form. I have little doubt that this interesting and thought-provoking publication will serve its intended purpose.

With kind regards,

Yours sincerely,
S. Ramachandra Iyer.

VII

R. Nataraja Iyer,
Advocate and
(President, Bar Association)
Dear and revered Sir,

Sivaganga.
Date: 17th Novr., 65.

Please accept my sincere thanks for the kind invitation and my best wishes for the grand celebration of the pleasant function.

Indeed, your career at the Bar and life outside has been unique. As a lawyer of sound legal knowledge, unsparing industry and bold advocacy you have justly earned a reputation at the Bar. Outside the profession you have shone as a worthy and pious person of deep learning with varied intellectual and spiritual pursuits. What is more, you have as a citizen of this great country interested yourself in the burning topics of the day and expressed your views born of deep thought and sincere conviction without fear or favour. No wonder, you have earned the regard and admiration of your fellow-citizens who are now honouring you.

May the Almighty bless you with an enlightened life of the Vedic hundred autumns.

With my respectful Pranams,

Yours sincerely,
R. Natarajan.

VIII

L. S. Parthasarathy Ayyar,
District Judge. (Retd.)

Town Station Road,
Tiruchirapalli 2.
Dated : 19-11-1965.

To

The Conveners and Members of the Celebration Committee
of the Golden Jubilee of the entry into the Bar of Sri K. S. Rama-
bhadrā Ayyar.

Sirs,

This celebration of the Golden Jubilee of the entry into the Bar of Sri K. S. Ramabhadra Ayyar, brings back to my mind the happy and golden years we spent as Apprentices and then as juniors under the late Sri T. R. Venkatarama Sastriar Avergal, who was our Master and Guide. Owing to the kindly interest taken in me by Sri T. M. Krishnaswami Ayyar, I was introduced to Sri T. R. Venkatarama Sastriar who was good enough to take me as his first Apprentice. Then followed one by one as Apprentices and then as juniors: Sri K. S. Sankara Ayyar, Sri T. S. Ramaswami Ayyar, Sri Watrap S. Subramania Iyyar (late Sri V. Krishnaswami Ayyar's son-in-law) and others. As chelas under the same Guru, we were knit together into a close bond of friendship which grew with years. We used to meet together on Sundays, mostly in my house in Mylapore, to critically study the reported judgments of the week and place our views thereon before Sri T. R. Venkatarama Sastriar who generally presided over the meetings or in his absence by Sri V. Purushothama Ayyar or Sri A. S. Viswanatha Ayyar who was a Reporter to the Madras Law Journal. This sort of intellectual companionship helped us to get a fair grounding on law which stood us in good stead in our careers. Of all of us, Sri K. S. Ramabhadra Ayyar was perhaps the best student, industrious and painstaking. He was attracted to Sri N. R. K. Tatachari who took him as a Reporter to the Madras Weekly Notes, and he added to the popularity of the journal by his accurate reporting of recent cases with careful headlines. By a thorough study of the facts and all the legal aspects of the cases, he won the confidence of our Senior who used to entrust some of his cases to him to argue in Court. By his careful statement of the facts and the law, he began to impress the Judges who always listened to him with patience and attention.

When he began his career, he was not in affluent circumstances and had also a defect in hearing. With these handicaps, he fought heroically in the profession and made his mark as one of the able and fair Advocates.

He was more than a friend to me, whom he always regarded as an elder brother. Sri K. S. Ramabhadra Ayyar began his entry into the Bar with the blessings of Sri T. R. Venkatarama Sastriar a highly revered leader of the Bar and the Golden Jubilee of his entry is crowned with the blessings of Dr. C. P. Ramaswami Ayyar the Bhishma of the Bar and by Diwan Bahadur K. S. Ramaswami Sastri the Bhishma of the Judiciary.

By honouring such a self-made and illustrious member, the Bar has added to its own honour and its noble traditions.

With my best wishes for his long and happy life and with high regards to the Bar.

Sincerely yours,
L. S. Parthasarathi,
(Retd.) Dt. Judge,
Trichy-2.

IX

K. N. Ramasubba Aiyar,
Ex. Chief Officer for
Karachi

Engineer's Bungalow,
Shahpur Old Power House,
Ahmadabad-1. 19-11-1965

It is a well deserved honour that is being shown to Shri K. S. Ramabhadra Ayyar to felicitate him on the occasion of the Golden Jubilee of his entry into the Bar.

Sri Ramabhadra Ayyer is a veteran lawyer who has won the regard of the Bench and the Bar by his erudition, forensic ability, fearlessness, bull-dog tenacity and honesty of purpose.

He is also a good man who has won the hearts of all by his affectionate nature and simple ways and sterling character. Shri Ramabhadra Ayyar has also proved to be a man of vision; some of his political prophesies, which appeared to be mere wishful thinking, have indeed come true.

I pray for the Lord's blessings on Shri Ramabhadra Ayyar and that he may have many happy years of useful life as a courageous champion of rights.

K. N. Ramasubba Ayyar.

HEART THROBS OF A PILGRIM-SOUL.

BY

K. S. RAMABHADRA IYER,

ADVOCATE.

MADRAS-4.

JUBILEE VOLUME.

1965

vii

X

A. S. Kuppuswami,
Retired Government Pleader,
and Advocate.

10, Sripuram,
Tirunelveli-1.
20-11-1965.

To

Sri K. R. R. Sastry Avl.,

My Dear Mr. Sastry,

As an old classmate and an intimate friend of Sri K. S. Ramabhadra Iyer, I was delighted to receive an invitation for the Golden Jubilee celebration of Sri Ramabhadra Iyer's career in the Bar. My poor health disables me from physical participation on the happy function. My mind, however, is entirely with you all at the glorious meet of so many eminent well-wishers of my old friend. I have had the precious privilege of watching the emergence of the "spiritual soul" of a gifted friend during our school days. It is a cherished memory for me.

Please accept my heartfelt good wishes and greetings of an old classmate of our gifted friend. I wish him many more years of activity as a spiritual and juristic Leader of the community.

Yours sincerely,
Jai Hind,
A. S. Kuppuswami.

XI

V. Sundara Vyas,
Advocate.

Sivaganga, Dt. 18-11-65.

Sri K. S. Ramabhadra Iyer, B. A., B. L.,
Advocate,
19, Oliver Road, Mylapore,
Madras-4.

Dear and revered Sir,

1. I am thankful to the Jubilee Celebration Committee for the invitation extended to me. Purely owing to reasons of health I am denying myself the pleasure of participating in the pleasant function organised on 21-11-1965 and I crave the indulgence of the organisers for my inability to be present.

2. About your achievements at the Bar, leading members of the Bar and Judges have uniformly testified to your high legal acumen, subtlety of intellect, wide range of scholarship and an accurate presentation of facts and law.

3. That, not only lawyers in the Metropolis and in the mofussil and retired Judges of the Subordinate. High Court and Supreme Court judiciary, but elite of Madras drawn from other walks of life like educationists, Sanskritists and artists, are also gathered to pay their tributes to you is itself proof of your many-sided talents and the richness of your well-spent life of which you can be proud.

4. The Jubilee Volume of your writings and musings presenting in easy diction a delightful panorama of your thoughts on the variegated elements that constitute life, viz., economics, culture, religion, abstract philosophy, and politics deserves careful reading and reverent study.

You have lived a fairly long and rich life, with achievements to your credit and I wish Providence may vouchsafe for you many more years of sound health and useful service.

Yours sincerely,
V. Sundara Vyas.

XII

From Sivaganga. Dt. 17-11-65.
Sakala Kala Rasika Booshana Bhaktha Siromani
Sri O. R. Narayana Ayyar,
Founder and Organiser of Lokakshema Mahasabah,
Sivaganga.

To
Sri K. S. Ramabhadra Ayyer, Advocate,
19, Oliver Road, Mylapore,
Madras-4.

Dear Sir,

Please accept my felicitations and good wishes on the occasion of the Golden Jubilee of your entry into the Bar. I have perused your souvenir volume. A study of your book and the long list of the members of the Celebration Committee hailing from varied walks of life are proof positive of your achievements as a lawyer, a bhaktha with devotional fervour and a thinker devoted to national regeneration not only in the political but in the moral plane as well. Your souvenir volume is replete with lofty ideals and ideas expressed in chaste poetic prose. I feel a sense of kinship with you.

Let me wish you many more years of service to the Motherland.

Yours faithfully,
O. R. Narayana Iyer.

**Golden Jubilee Celebration of Mr. K. S. Ramabhadra Iyer's
entry into the Bar. Srinivasa Sastri Hall.**

21-11-1965.

Sri K. R. R. Sastri :

On behalf of the Committee it is my humble duty to propose one of the most enlightened and cultured citizens of India, one who set an example to the Advocates' Association of endowing a big sum for struggling members of the Bar, one who grows younger as years roll on him. I am referring to my senior, Sir C. P. Ramaswami Iyer. We are meeting on an occasion like this to do honour to one who is pains-taking and who rose up to a position by hard industry. I am referring to my distinguished cousin, Sri K. S. Ramabhadra Iyer to honour whom we have all met here. Between you and the distinguished Chairman, under whose feet I am learning many a lesson day by day, I do not want to stand. Once again, this is a unique occasion when an elderly member of the Bar is honoured by one of the most elderly statesman-lawyer cultured doyen of Bharath Matha. I propose on your behalf Sir C. P. Ramaswami Iyer to the Chair and to conduct the proceedings of the evening.

Sri C. P. Ramaswami Iyer's Opening Speech :—

Friends,

I am put down for introductory remarks now. I do not propose to make any such remarks excepting to say at the outset that I am glad to be here to participate on this festive occasion. There is some appropriateness in a member of the Bar of 62½ years' standing because I was enrolled in July 1903 and my last appearance in legal proceedings was in 1944—to preside on this occasion to do honour to an younger member of the Bar on his Golden Jubilee.

Mr. Ganapathia Pillai's Welcome Speech :—

Mr. Chairman and Friends,

I have great pleasure in welcoming you to this assembly. I have known Mr. Ramabhadra Iyer for the past eight years after I came to Madras. Even before I came here, I knew him through his contributions to legal journals. I have high regard for him.

The reputation he enjoyed in my native district as a lawyer and his integrity are very high. I happen to belong to the same District to which he belongs. His has been a career of service in the true sense, not in the sense of the market place, where it means a way of enriching yourself. Every client who came to him returned with the fullest satisfaction of his case having been handled to the best of the ability of Mr. Ramabhadra Iyer. In addition he served the Bar to the best of his life because the interest of the profession was always uppermost in his mind and nearest to his heart. In more than one place he has striven to better the status of the profession and the honour which should belong to every member of the profession. Probably you have all known about his activities much better than myself who has long acquaintance with him. But I am bound to say on this occasion that not only has he been a success at the Bar in his own way in spite of his physical handicap but he has lived a life full of devotion to Hindu ideals of Dharma and culture. He is earnest in whatever he does. When he takes up a thing, he does not do it half way. Similarly Judges who have the good fortune of hearing his arguments would bear him up. When his name appears in the list, the lawyers down below would say "Let us have a holiday today." I can testify to that feeling because unfortunately he used to believe that a particular point which struck him as good point in favour of his client, he thought the Judges also should appreciate it to the last. That is his understanding because he was under a peculiar handicap. His physical handicap was an impediment in the way of a full intercourse of thought between himself and the Judges. That is a main reason why I could find he was persisting in the argument even when the Judge was able to agree with his view-point. Another reason which I thought is his persistence was due to the earnest way in which he prepares the case thoroughly. Naturally he believed that his client's case as he put forward was the truth.

Beyond that, once he was satisfied that the Judge has understood his point, I do not think he ever troubled the Judge a minute more. He was sound in law. I saw that myself. He worked up his case very well and his knowledge of law was very sound and of the facts he was very thorough. He would not press any point which is not borne out by the record. My experience was long enough to impress me with his character. The success which he deserved is a success which every Judge will be glad to acknowledge. It was one achieved by honesty, pains-taking and hard work. For what he has done for the Bar, there are many more competent people to speak about. I only thought I should pay my tribute to him on this occasion as a member of the Bar who has truly lived for the profession. I welcome you all for this happy occasion.

Sri T. L. Venkatarama Iyer's Speech:—

President and Friends,

It gives me great pleasure to participate in this function. I have known Mr. Ramabhadra Iyer ever since I joined the Bar, ever since I became an apprentice at the Bar which was in 1916. I think he was enrolled in 1915 so that I can say that I had known him as a lawyer from the very beginning of his career. Any person who has heard him in Court would easily remember the outstanding qualities of his. He was very thorough with his preparation of the case as Mr. Ganapathia Pillai has said. The facts he studied and mastered. His statement of the facts was always full and natural and so far as law is concerned he was very thorough. He was very keen in his preparation and he did not yield to off-hand inspiration. He was very thorough. Above all, he was calm and self-possessed. His arguments breathed a certain amount of confidence.

I remember a famous Full Bench decision which he argued in 1919. I had not then completed three years at the Bar. That was in the II Court. Five Judges heard the case which was a case arising under the Madras Estates Land Act. He was for the appellant and the respondent was represented by no less a person than Sir K. Srinivasa Iyengar. In those days, you can easily imagine what Juniors would have felt when a senior of the eminence of K. Srinivasa Iyengar appeared against him. All of us were anxious to know how Mr. Ramabhadra Iyer acquitted himself. He found that he was quick to the occasion.

Mr. Srinivasa Iyengar spoke with authority. Learned Judges listened to Sir K. Srinivasa Iyengar with great respect. But nothing deterred Mr. Ramabhadra Iyer. He went on arguing and insisting upon his point until the result was very much in his favour. I can tell you what Mr. Srinivasa Iyengar said about his advocacy, during the lunch interval in the Advocates' Association room. He came there and many people gathered round him and asked him how did this junior gentleman do? He said he is alright. “விடமாட்டேன்கிருர்”

There were several clients who were listening to it. They thought that this advocate should be engaged hereafter. He has profound admiration. I can only say that if nature had been more kind to him I would not have been surprised if he has become a Judge of the High Court. Apart from his ability as a lawyer, he was a true friend of the Bar. He had at his heart the prosperity and the welfare of the profession as a whole. I remember at one of the Lawyers' Conferences he almost created a sensation in coming forward and saying something—The function

was in the evening. Sri Srinivasa Iyengar was presiding. All the great lights of the day were there. Persons of two or three years' standing had simply to listen to them. Mr. Ramabhadra Iyer came forward and said he wanted to move a resolution that the seniors had to take care of the juniors and they had not done their duties to them. A number of people appealed to him to sit down. He was not deterred. Mr. Srinivasa Iyengar said that Mr. Ramabhadra Iyer had his point and when the Bar Councils Act came, he wrote several articles about the Bar. That is one of his great qualities. He was apprenticed under the late Mr. T. R. Venkatarama Sastriar for whom he has the highest regard. In one of the articles he wrote, though he differed with Mr. Sastriar in many matters, that he (Mr. Sastriar) was his chief and he was his chela and he was proud of it. He was a man of principles. His words are well balanced. He never lost his emotions. What is more, he was one of the few members of the Bar who had the good will of the Bar at heart. Good-will to all and malice to none is his motto. The Guru-bhakthi of Mr. Ramabhadra Iyer is to be greatly appreciated. One should certainly say he is a very esteemable man, worthy of respect, apart from a professional man. But he is very much more than a lawyer. Persons who have known him otherwise out of Court know this. It would not be a surprise to say his mind was drawn inward. He looked inside and his thoughts were about the Great Creator. He looked inward. He was sometimes immersed in contemplation. In one of his poems he gave his expression to the vast power-house inside. This is probably something which outward people may not know. I remember when once Gandhiji said of the Koran or the Bible or Vedas that the expressions given there are imperfect, immediately Mr. Ramabhadra Iyer took cudgels and asked him "Why do you say the Vedas are imperfect? Why do you say that we have fallen short of this ideal?" Gandhiji said that one has to exercise reason in interpreting the Vedas. Gandhiji said that on reading the Bible, Koran and other scriptures he had come to the conclusion that continuous application of reason in understanding and applying the Shastras—using the term in its broadest sense—is not inconsistent with a belief in their divinity. Gandhiji said that through reason one has to get into the faith and that Bakthi and Gnana should be combined.

I remember the year 1936 when our great President was in Travancore. There was temple entry sanction for Harijans. There was a great uproar. Many orthodox persons were agitated. Mr. Ramabhadra Iyer says he was one of them. I was in doubt about the correctness of the stand. But Mr. Ramabhadra Iyer wrote in the papers "I am an orthodox man. I have doubts whether this is the right step to take up." But Ramabhadra Iyer later on felt that it is the right step and said Dr. C. P.

Ramaswami Iyer is a great statesman and the right thing to do is to allow Harijan entry.

Incidentally, we may say our President is a great statesman, a great administrator, a man of great culture and had the courage to put into action what was (in) his faith. He is one of the great men this country has produced. Mr. Ramabhadra Iyer was right in saying that this (the temple entry) is the great step of a great statesman who was realistic in his approach. After several years in the light of our experience more and more, we admire the vision of his action. It took late to understand what Mr. C. P. Ramaswami Iyer was able to perceive things practically. There are several other aspects of Mr. Ramabhadra Iyer about which people would like to speak. He is a very good friend of mine. I always held him in great respect. As a lawyer he states his case well and presents his case with very great tenacity and he would not leave any case very easily. He is a man with spiritual will. He looked inwards. He is a member of the Bar and a friend of the Bar, and in public life he appreciated whatever was good for the nation and he has a wider vision. I am glad that we are honouring him on this occasion of his 50th year of entry in the Bar and may God give him many more years of happy life.

Mr. K. S. Ramaswami Sastriar releasing the Souvenir 'Heart Throbs of a Pilgrim-Soul' spoke as follows :

Mr. C. P. Ramaswami Iyer. Mr. Ramabhadra Iyer and my other Friends,

I am glad to have the pleasure and privilege and honour of releasing this book which is the latest book by Mr. Ramabhadra Iyer and it is entitled "Heart Throbs of a Pilgrim-Soul." You know Mr. Ramabhadra Iyer and myself have the same initials, K.S.R. I have known him from his boyhood. He was a disciple and admirer of my father. I was an elder brother to him. Mr. Ramabhadra Iyer has not only been a leading Advocate. He has been a scholar, writer and thinker and especially he was a poet. This volume contains many poems written by him. It contains many of his richest inner experience. The very name of the book shows his poetic and spiritual nature. I am not going to read any passage from the book. Doubtless you will read it. I may say this. He says in this book that a man has a special mission and destiny to fulfil and he says also this is the essential thing. He is a great man of wisdom, not merely a man of knowledge in his heart. He is of a profound spiritual nature. I am ten years elder than him and I am entitled to wish him long life and everything best in life. May I with your permission bless him with hundred years and more of useful life.

Mr. K. Balasubramania Iyer speaks :—

Distinguished Chairman and ladies and gentlemen,

The original list of speakers you know by the name. But my friend, Mr. Sastri, was very desirous of my speaking on this occasion and I very much thank Mr. Sastri for giving me this opportunity and I give my sincere felicitations to Mr. Ramabhadra Iyer for all the services he has rendered for the Bar and I wish him all prosperity in the coming years for greater service to the Bar and to our country.

I have known Sri Ramabhadra Iyer for more than 50 years now. We are in the the same street. I have also had occasion of meeting in Court and other places. I join with others for all those tributes about his advocacy. He was very persistent and he was very anxious to see that the Judges understood his points. He used to appear before Justice Jackson. He was a hasty quick Judge. He was very impatient but soon he learnt there was the physical handicap in Mr. Ramabhadra Iyer; he had great sympathy for him because he had a wife of that incapacity. With that incapacity Ramabhadra Iyer had succeeded in the Bar so well that we all should pay tribute to his capacity and knowledge of law. I must speak about the book he has published. He gave me the honour by giving me the book to read. It shows his orthodox nature and he has expressed in it very sincere thoughts about our religion and great traditions. He had correspondence with Mr. Gandhiji, Lord Irwin, and they have all appreciated his letters and they have acknowledged his letters. They all felt that here is a sincere soul, expressing fearlessly his thoughts about the people, and about various problems. These letters show the inner qualities of Mr. Ramabhadra Iyer. Mr. T. L. Venkatarama Iyer omitted to mention one thing, when he referred to the Full Bench case. Sir K. Srinivasa Iyengar admitted that he was not astonished that he was defeated by this clever man. Mr. Ramabhadra Iyer appreciated that it was a great tribute to him. It shows that even in four years at the Bar Mr. Ramabhadra Iyer made a great impression with the Judges about his capacity. I wish him all prosperity. I do not want to say anything more as I am of the same age as he and I therefore express my hearty felicitations to him on this occasion of his Golden Jubilee at the Bar and wish him all success in later life

Sri V. Thyagarajan spoke felicitating Mr. Ramabhadra Iyer :—

Mr. Ramabhadra Iyer, your mental and intellectual alertness in the profession is a matter of great satisfaction to many people. You have got the good fortune of having Sri C. P. Ramaswami Iyer to preside over this function. The Bar is peculiarly fortunate

in having Sir C. P. Ramaswami Iyer in our midst today. Now on behalf of myself and on behalf of all of us I wish you many more years of healthy, successful life and your continued good spirit.

Sri M. S. Venkatarama Iyer:

Our association began in 1918 or so. Both of us were reporters in our early years in Weekly Reports. It gave an opportunity to observe his thoroughness in everything he undertook. We have observed his exceptional gifts of intrinsic application that accounted for his thoroughness. Observations have been made now repeatedly about his tenacity with which he prepared his case and the thoroughness was so extreme that we were all proud of him. Reference to the Full Bench Case has been made. There was reference to the spiritual training and achievement of Mr. Ramabhadra Iyer. Having moved with him so long, I have to refer to the human side aspect in him. He was very modest and kind and he moved with his friends in the same way, courteously and modestly.

Sri S. Chellasami :—

My name has been added in the list perhaps just at the time when you were anxious to listen to the Chairman. The only person who could speak with authority and certainly with great erudition on this matter would be our illustrious Chairman. I have come here to offer my felicitations as a young member of the Bar. I have been greatly impressed by the indefatigable energy and indomitable will and extreme cheerfulness of Sri Ramabhadra Iyer. I am reminded of the passage "The cause of all robust health is cheerfulness; the cause of all wealth is cheerfulness and the cause of all activity is cheerfulness" by Valmiki Sundarakan-dam. I find nothing but cheerfulness in his face. It is a wonderful quality and it is a tonic. His activities demonstrate clearly he was undoubtedly a public-spirited citizen of high calibre. In this connection I am reminded of a passage of Sir Walter Scott Guy Mannering: "These are my tools of trade, a lawyer without history or literature is a mechanic; a mere working mason, if he possesses some of these, he might venture to call himself an architect." Today we have met here to honour an architect possessed of great vigour and the Madras Bar is highly proud enough of having produced a person of his quality. I have also heard Mr. Ramabhadra Iyer arguing before Ramaswami, J. He could not be cowed down. He has guts which members of the Bar should display. Mr. Ramabhadra Iyer is keeping up the traditions set up by the illustrious Chairman. On the spiritual side, he has acquired God's grace. I wish to quote Kural in this connection "அருட் செல்வம் செல்வத்துட் செல்வம், பொருட் செல்வம்

பூரியார் கண்ணுமுள்'. I pray to Almighty Muruga for a long life of usefulness and prosperity to Sri Ramabhadra Iyer.

Mr. K. S. Sankara Iyer :—

Mr. Sankara Iyer spoke about the early history of Mr. Ramabhadra Iyer, as to how Mr. Ramabhadra Iyer's father had to educate him in Sanskrit school and as to how Mr. Ramabhadra Iyer had the courage to persuade his father to get him educated in English school. After taking his Degree Mr. Ramabhadra Iyer attended the Law classes in the mornings and evenings. at the same time working as a clerk in the Travancore High Court. Under the advice of Mr. C. P. Ramaswami Iyer, Mr. Ramabhadra Iyer was attached as an apprentice to Mr. T. R. V. Sastriar in 1914. It is a strenuous life, a life against odds, surmounting every obstacle in one's life. His tenacity was borne out of the great resolve to make a success of life at any cost. One incident strikes as worthy to be mentioned. Mr. Ramabhadra Iyer opened a case before a Full Bench of five Judges. He opened the case and was able to convince two of the Judges that his case was right. But the majority tried to have it the other way. Ayling, J. the presiding Judge of the Bench, offered a Munsif's post to Mr. Ramabhadra Iyer after hearing his arguments. He consulted Mr. T. R. V. Sastriar and Mr. Sadasiva Iyer and they did not advise him to take the Munsif's post. Then he continued to be in the bar. He was a fighter to the very bitter end. In those days he used to address letters to Mr. Gandhiji, to the Viceroy, to His Majesty the King, on all points of view and in public interest. What an ordinary citizen used to feel he used to write to the high quarters. That is the type of spirit which he exhibited in those days. In his poems, he has exhibited rare qualities of a religious thinker which go very far. I wish him very long life, to be a Centenarian and a very prosperous life.

Mr. A Sundaram Iyer :—

Mr. Ramabhadra Iyer took keen interest in public affairs and he had correspondence with great men and other distinguished people. He has high literary qualities and this is revealed in the Book which is released today. About his private life, my friends have spoken in great detail.

Speaking in Tamil Mr. T. R. Srinivasa Iyer said that Mr. Ramabhadra Iyer was keen in helping people who were desirous of knowing things as apprentices. It shows his deep interest in the apprentices and juniors.

Sri Keshavlal Tarwady speaking about the spiritual character of Ramabhadra Iyer prayed to Almighty God to give Mr. Ramabhadra Iyer long life and all prosperity.

Dr C. P. Ramaswami Iyer's Speech:—

Mr. Ramabhadra Iyer and my good friends that have gathered today for the purpose of doing honour to a member of the Bar, a thinker, a poet, and a person of uncommon courage and conviction. I have the misfortune of not having appeared, so far as my memory goes, against Mr. Ramabhadra Iyer. But from what has been mentioned by the appreciative speakers, who had taken part in today's function, it must have been no small trial to be an antagonist. More than once we had reference to Mr. Justice Jackson whom I knew fairly well and whose quickness of perception was only matched by his shortness of temper. He was a Judge who was cowed down and put in his proper place by Mr. Ramabhadra Iyer. I am reminded of a story which I have heard during the years of my practice at the Bar, and that story relates to a strenuous advocate of the Calcutta Bar, called Tiger Jackson. Tiger Jackson was, as has been reported on very credible authority by a large number of fellow-practitioners, like Mr. Ramabhadra Iyer. He was a person who having expounded the cause, never felt easy or reconciled to his own consciousness unless he felt that the Judge has comprehended him and that he had comprehended the inner workings of the Judge's mind, and he would never quit. It was like the grasp of a tiger, when the prey is captured, and there is no way.....for the prey to escape. On one occasion Tiger Jackson was addressing an irate, somewhat pretentious and overbearing Judge. After hearing him for some time the Judge remarked, "I heard you enough. If you speak any longer, I shall quit the Bench and retire to my room." Jackson's reply was sharp. It is, My task is to address the Bench. The fact that you leave the Bench does not any the less entitle me to address the Bench", and that remark finally made the Judge realise what mettle the man is made of. Hearing the tributes paid to Mr. Ramabhadra Iyer, I can liken him to Tiger Jackson. Now those who were qualified to speak about him have paid tribute to his honesty of purpose, to the pertinacity of his argument and his rare powers of holding the attention of the Judges. Life at the Bar is to many persons a gamble. I have often said on occasions like this that success at the Bar is often the result of either chance or series of chances. There are some who capture success. There are some to whom success comes by way of side; there are others, who, having captured success, are unable to retain success. Mr. Ramabhadra Iyer through long and successful period of advocacy, notwithstanding his physical incapacity, had exemplified in his life uncommon gifts of advocacy and steadiness of purpose and pertinacity. As an elderly member of the Bar, let me join my younger brothers in the Bar in paying tribute and wishing him long life of advocacy and of successful advocacy and a long life of useful activity outside. It is on this that I should dwell for a few moments.

Persons have referred to the epistolary activities of Mr. Ramabhadra Iyer. How he without weariness attacked Lord Chancellors, Viceroys, Members of Parliament, Prime Minister and so on. Now it does not really matter whether those persons paid mere lip sympathy to what he said. But it does matter that the man has the courage of his own conviction and is willing and anxious to do everything he can to carry the conviction to others. I shall only refer to a few aspects of his literary work. Now Sir, in one of your prose poems, you have remarked that common sense and imagination represent the dual aspects of truth. I read that observation with great attention and was very greatly impressed by it. You have at page 7 of the book, which has been circulated to us, proved yourself to be a worthy follower of some of the maxim writers both in Sanskrit and in French. These poems show a tremendous amount of facility of expression. I find that on one occasion he has mourned over the circumstance that he has not sufficient knowledge in Sanskrit and he later laments the occasions which prompted him to write in English, notwithstanding his political differences with the English race. On one occasion, moreover, he says that he had heard of the fairplay of the British, but he is inclined to think that epithet was somewhat exaggerated. But what I specially wish to refer to is his correspondence with Gandhiji. I have had correspondence with Gandhiji myself, and that correspondence was sometimes friendly and amicable, and sometimes the reverse of it. But Gandhiji being the great man that he was could see the other man's point of view. He reacted violently against certain sentiments or certain differences of opinion; but so reacting and pondering over it he was able and willing enough to realise the other fellow's point of view. I refer specially to the controversy which you inaugurated with Gandhiji regarding his interpretation of the Gospel of Lord Sri Krishna. Gandhiji, on more than one occasion, took the line that all these great epics and classics of our literature, sacred or secular, should be read with a little grain of salt, with a little suspense of judgment and with a dubity of outlook. If they announce or pronounce truths beyond controversy, they could be accepted. If they do not, you are at liberty to reject it. So he took upon himself the great responsibility, which only a profound thinker and a saint like him can take, the responsibility of differing from certain interpretations which the common man sees to be artificial. So in the case of Gandhiji, as in the case of Jackson, Ramabhadra Iyer entered into a friendly but strenuous controversy and said that there were limitations even to the potency and the validity and the authenticity of Gandhiji's interpretation of our great Scriptures.

On another occasion Mr. Ramabhadra Iyer said that he was quite an orthodox person. In this connection I am reminded of the analogy of your conduct with that of my revered uncle,

Pro : Sundararama Iyer. His first reaction of Pro. Sundararama Iyer to the temple entry proclamation was one of fairly violent dissent. But gradually he began to realise that there was more in it involved than in the mere opening of our temples to persons who were not allowed to go to the place of worship. What was the feeling was the maintenance in full strength and in vigour of the spontaneous growth and expansion of an exalted faith which had secured to human grace from generation to generation, but which through many accidents and some perversions had arrived at a stage when it had to be protected against the misinterpretation and wrong practices brought into existence without adequate basis or support. After that conviction came to him, he was a great supporter as my uncle was. A year later, he wrote to me acknowledging the step taken by me. It gives me great satisfaction that I got it, and I must say that one of the most manifest and conspicuous workings of the time spirit which it was my good fortune to encounter in the course of a troubled life was an occasion when I met a group of Nambudris, who conceived themselves as the guardians and protectors of the Sanathana Dharma. When I turned round and asked them to look at this spectacle of Kaladi the birth place of Sankara being surrounded by places of worship which intruded upon land belonging to Sankara Mutt, and when I pointed out that in this small restricted area, there were fourteen churches within one square mile they gradually began to think and think over the matter. It was a matter of great pride, and personal pride. It is not correct to say that I was responsible for it, but it was the time spirit and the young Maharaja was responsible for it. It was for some to realise that humanity was always able to retrace its steps when it found it was on the wrong path. And that occasion was one of those occasions when humanity thought to retrace its steps. I am glad that on that occasion Mr. Ramabhadra Iyer, being an exponent of the orthodox point of view, was nevertheless able to see the rightness of the step taken. I am mentioning this to show that you are not only a pertinacious person, not only an unyielding advocate, but also got the possibility of flexibility, without which human intellect and human morale are likely to become stereotyped and otiose and superfluous and injurious.

We have gathered here today to do honour to a great Advocate, to a man who has overcome many difficulties. I was greatly moved by the story that was narrated in a more convincing manner by Mr. K. S. Sankara Iyer. Sir, your early life is a matter of tremendous credit to you. It is a matter for rejoicing that it was possible for you without any adventitious advantages, propelled only by a resolute will, to conquer obstacles and to make for yourself a place in the best of life in the fight for existence which all over the world is cruel. But it is one thing that can be said,

that when those obstacles are surmounted, the glory of surmounting is more than amply recompensed for the struggle which you have encountered. Let us welcome all these narrow misfortunes; they show the mettle of the man. I am glad that Sankara Iyer was able to say how Mr. Ramabhadra Iyer was able to achieve success. Let me congratulate you Sir, on it. We have gathered here together to celebrate the Jubilee of a person who was not only a successful lawyer, but a man to whom poetic impulses have often come - a man who has the courage of his conviction and a man who seeks to better humanity to the extent possible. All our opportunities are necessarily limited. But to the extent to which it is possible we should try to better the lot of man. That anxiety through life is a reward for itself, and in addition to that reward, we give him the reward of our concerted and assembled felicitations and wish him a long life of creative activity and useful labour to humanity.

Vote of thanks by Mr. V. Rajagopalachari.

As one of the conveners I have been given the last say namely, to propose the vote of thanks. The Committee of hosts is naturally thankful to the tributes, splendid tributes, that have been paid by Judges, past and present, and by the distinguished speakers who have participated in this meeting. We are grateful to them all for their kindness in participating in this meeting and for the good things they have said about Mr. Ramabhadra Iyer. But the greatest thing of the evening is his good fortune in having as our President Dr. C. P. Ramaswami Iyer, who is one of the greatest living lawyers which the Madras Bar has seen. In fact, he is one of the greatest lawyers of his own time in all India. We are proud and thankful that he has been kind enough to preside over this function. Reference has been made to the great contribution you Sir, have made to the funds of the Association in aid of struggling advocates. You are a great helper of many good causes. You have been working for the good of the country in many ways, as an educationist and as an administrator you have demonstrated even in those British days, to the bureaucrats that a lawyer could also be an able administrator. Naturally Madras Bar is proud of the fact that you are still amidst us. We wish you perpetual youth so that you can contribute your ideas and ideals to the good of the country. We are grateful to you for presiding over the function.

Mr. Ramabhadra Iyer is a very intimate friend of mine. We have had great lawyers, but the things which had attracted some of us to him are his spirit of service, his moral earnestness and his spiritual leanings and the fact that though he is an orthodox Hindu he has broad-minded tolerance. I am thankful also to the audience for their having come in large numbers to give felicitations to Mr. Ramabhadra Iyer on this happy occasion.

MY TELEGRAMS OF RECENT DATE.

I

12-9-1965.

TO

U. Thant,
Secretary General, U. N.,
New Delhi.

UNITE PAKISTAN WITH INDIA AND AVERT
CHINESE INTERVENTION.

Ramabhadrier,
Madras—4.

II

11-1-1966. 8 A.M.

To

Congress President Kamaraj Nadar,
New Delhi.

SINCEREST CONDOLENCES ON SASTRY'S DEATH.
NATION RENDERED WEAKR. ELECT INDRA GANDHI
AS LEADER AND PRIME MINISTER.

Ramabhadrier,
Advocate.

III

19-1-1966. 3-30 P. M.

To

Congress President
Kamaraj Nadar
New Delhi.

THANKS: MY STAND VINDICATED. EARNESTLY
SOLICITING EARLY INTERVIEW WITH YOU IN PUBLIC
INTERESTS.

Ramabhadrier,
Advocate
Madras—4.

14

IV

Srimathi Indira Gandhi,
Prime Minister (Elect),
New Delhi.

HEARTIRST CONGRATULATIONS. GOD BE WITH YOU.

Ramabhadrier,
Advocate
Madras—4.

V

(Sri) C. R. Pattabhiraman,
Deputy Minister
New Delhi. 19-1-1966.

PLEASE CONVEY MY FELICITATIONS TO Mrs.
INDIRA GANDHI.

Ramabhadrier,
Advocate.

VI

To Congress President Kamaraj Nadar,
New Delhi. 19-1-1966.

OFFER DEPUTY PREMIERSHIP TO MORARJI DESAI
BRING BACK T. T. K.

Ramabhadra Aiyar,
Madras—4.

Note: My Telegram dated 11-1-1966 at 8 A.M. would speak
for itself for all time while the last telegram to the
Congress President dated 19-1-1966 was aimed at
strengthening the Government and the Organisation.

K. S. R.

Phone : 75961

Aayur Aiswarya Aarogya Aasramam

(" BABA BHAWAN ")

50. Second Main Road, Gandhi Nagar, Adyar, Madras-20.

Spiritual Study Circle : Every Sunday Afternoon

Mani Mantra Oushadalayam : Thursday Silence.

Healing Centre : Other days Forenoon (Interview)

Presided By

H. H. Jagad Guru Sri Sankaracharya, Swami Sivananda Saraswathi, Swami Nityananda, Sri Mai Swaroop Mai Markhand, Sri C. Rajagopalachariar, Dr. Sir C. P. Ramaswami Iyer, Governors : Sri M. Ananthasayanam Iyengar, Sri Bisnuram Medhi, Dr. B. Ramakrishna Rao, Sri K. Santhanam, Sri K.M. Munshi, Sri V. V. Giri, etc.

Founded in 1943 by

His Holiness Sri Swami Venkateswarananda, Bhaktabushan Chidambarakavi Dharmasevappravina Dharmarakhsamani Hitopadesaka Karmayogakusala Kaviratna Kavibushana Kaviraj Lokasevak Panditaratnakara Prachara-pravina Star-Divine Suhiritappravina Vyakyana-Vachaspati Vidwatsiromani Vidwachintamani Vidyaratna Vatsalya-Saagara, etc.

Doctor, & Honorary M. & R. L., Central Jail, Sub-Jail, Govt., After-care Home for Males, Discharged Prisoners' Society, Goschen Home, Govt. Vigilance Home, Govt. Stri Sadana, Govt. Girl's Approved Schools Govt. Reception Home for Boys & Girls, Society for protection of Children, etc.

Just as Founder's Awards Went to

His Excellency Dr. B. Ramakrishna Rao, Governor of U.P., Dr. C. P. Ramaswami Iyer, Vice-Chancellor of Annamalai University, Dewan Bahadur K. S. Ramaswami Sastriar, Prof. B. V. Raman of Bangalore, Dr. V. Raghavan of Madras University, Prof. N. N. Krishna Rao of Bombay, Rev. Fr. Dr. V. S. Lourdes Xavier and other enlightened souls,

H)

This Is To Term

Sri K. S. RAMABHADRA IYER, Advocate, Madras-4 as ADYAATMA SWAROOP as he is a devotee among advocates and an advocate among devotees capable of receiving inspiring messages from within for world peace.

(

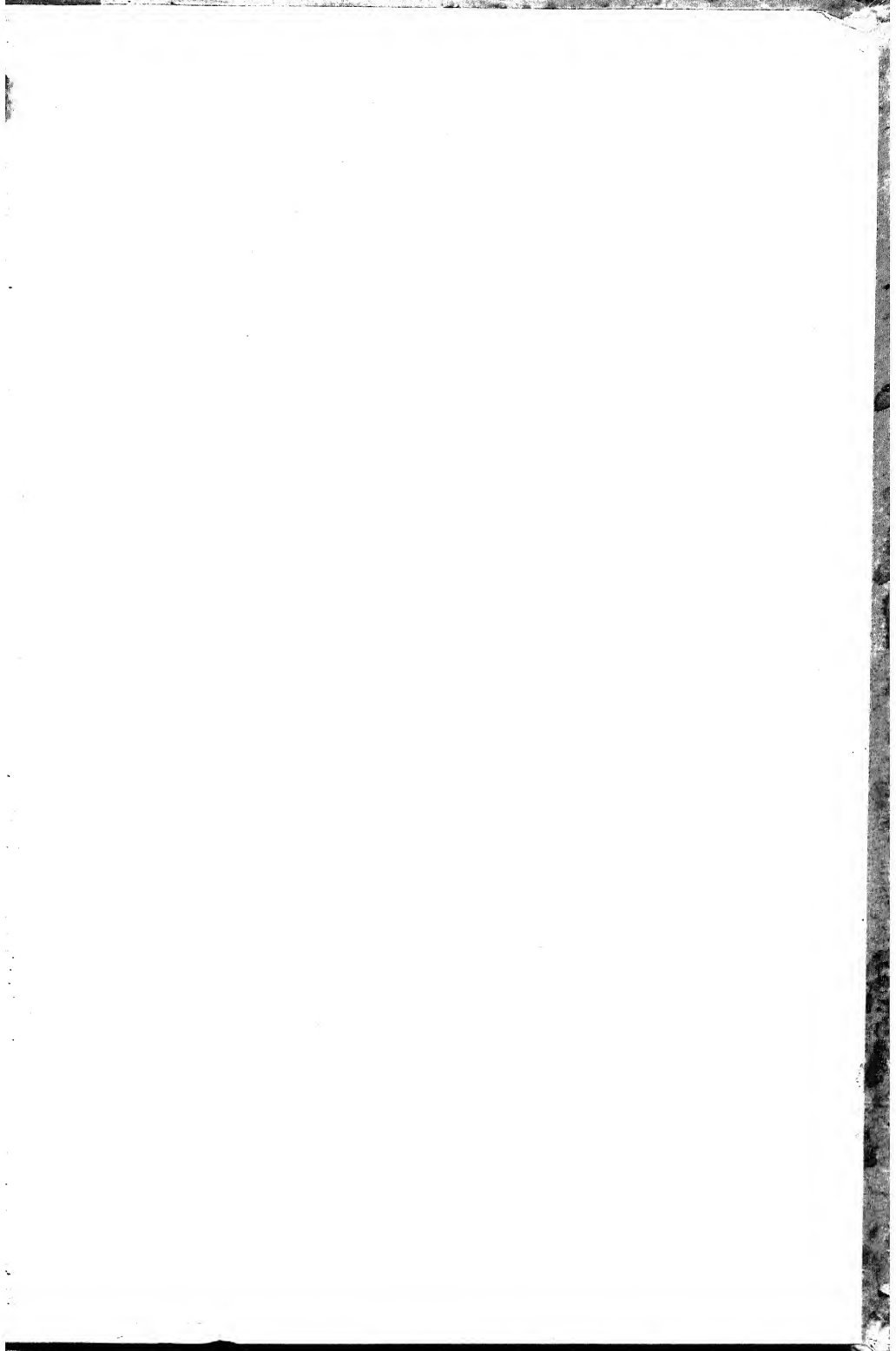
On this day of Republic and Tiruppavai-Tiruvembavai Conference, held under the Presidentship of Vaatsalya Saagara Sri V. S. Theerthamalai Chettiar, President: Divine Life Society, Convener First Madras State Divine Life Conference, Secretary: Aarogya Aasrama Sath Sangh, Founder: Tirtha Ananda Kutir, Publisher: Sad Guru Grandha Mala, Vice-Chairman of Vaniambadi Municipality, etc.

Dated at Madras this the Twentysixth day of January 1966.

R. T. Lakshmi Kumar, B.A., Swami Venkateswarananda,
Personal Assistant The Head of Aarogya Aasramam,
13-2-1966.

Sri Ramakrishna Jayanti on Tamil New Year's day & Bakrid (13-4-65) under the presidentship of Hon' ble Sri S. Chellapandian, Speaker, Legislative Assembly, Madras.





Copyright with The Author.

*Gleanings from my writings by way of daily
letters to the Viceroy from 1929 to 1934 during the
national struggle and some miscellaneous writings.*

K. S. R.

With the best compliments of the Author.

*On the auspicious occasion of the
marriage of his daughter
Smt. Meera Bai 4-6-67
to Smt. ...*

Price Rs. 5/-

B4

DEDICATION.

Dedicated with kind permission to Dr. C. P. Ramaswami Aiyar, Vice-Chancellor, Annamalai University, the greatest scholar statesman of South India.

With utmost regard and devotion.

K. S. R.



Kanchi Kamakoti Peetathipathi Jagadguru Sreemath
Chandrasekhara Saraswathi Swamigal
and
Sri Jayendhra Saraswathi Swamigal

B4

श्रीमुखे

HIS HOLINESS SRI KANCHI KAMAKOTI PEETATHIPATHI
Jagadguru Sri Sankaracharya Swami Mutt

KANCHIPURAM

Camp: Kanchipuram

Date 10-1-65

To,

Sri K. S. Ramabadra Iyer,
Advocate,

"RAMANATH"
19, Oliver Road, Mylapore,
Madras-4.

His Holiness sends His Blessings on the occasion of the
Golden Jubilee of your entry in the profession.

M. V. Krishna Sastri.
Manager.



Dr. C. P. Ramaswami Iyer

FOREWORD.

ANNAMALAI UNIVERSITY.

Dr. C. P. Ramaswami Aiyar,
Vice-Chancellor.

Annamalainagar P. B.
(South India).

Sri K. S. Ramabhadra Aiyar, a wellknown senior Advocate of the Madras High Court, is recognised to be a devout Bhakta and a person who has evinced both clarity and definiteness of thought throughout his life.

As early as 1927 he joined issue with Gandhiji in a correspondence relating to the interpretation of Scriptures like the Bhagavat Gita and the Bible. Each of the correspondents maintained his point of view but the letters demonstrate Mr. Ramabhadra Aiyar's self-reliance and his fervent adherence to Hindu traditions.

He has also composed verses in English dealing with human rights and obligations and ideals and comprising such topics as "Unwavering Faith." "The Real and the Ideal" and "The Music of the Soul." His compositions are in the form known as "free verse" and they demonstrate his facility in the production of rhythmic and suggestive devotional prose-poems.

I wish him all success.

C. P. RAMASWAMI AIYAR,

19-1-65.

INTRODUCTORY NOTES.

K. S. Ramaswami Sastri,
District & Sessions Judge.

Royapettah
25-5-32.

I have perused with much interest and profit Mr. K. S. Ramabhadra Iyer's epistolary presentation of the fundamental problems of national and international life and of the solution therefor. He has arrived at the centre of his own personality by processes of meditation and introspection and is hence able to look at things with that detached attachment which is called love or *ahimsa* or *prema* or *santhi* or *anbu*. There is no doubt that there is no other way to conquer and vanish the manifold ills of life. External facts go a little way and then come to a dead stop like a motor car which has broken down. Just as within the ambit of family life, egoism is suppressed and sweetened by altruism, the latter always tending to outrun the former, even so, a similar fineness of human nature must extend the family spirit to public life at large and to human life as a whole. Mr. Ramabhadra Iyer has gained and is pleading for such an extension of personality without any sacrifice of distinctiveness of nature and tendency. His words may now fall on deaf ears and his methods of work have to be changed and widened. But the truth in man is his *Sradha* (faith) and when it is full and deep it will sweep on like a tidal wave. God chooses His own instruments and brings about His results by methods of His own. Others may be called upon to attest and achieve the truth in other ways but that is no ground for neglecting or belittling any work which aims at cultural self-elevation and inter-adjusted harmony, whether one agrees with it entirely or not. The so-called *Intelligentsia* in India to-day have locked the door of *Japa* and *Dhyana* and have lost the key. Mr. Ramabhadra, who has received the highest English education, has to be thanked if for nothing else, for his firm hold on *Dhyana* and *Japa* without which a so-called Hindu is not a Hindu at all, whatever else he may or may not be. I am sure that with deeper inner and outer experiences, his realisation and expression will gain in condensation and incandescence and that the bad and sad and mad world of to-day hurrying towards an unknown goal will pause to hear him and work with him towards common ends with faith in Divine Providence.

K. S. Ramaswami Sastri

V. Rajagopalachari,
Advocate.

2, Dr. Muniappa Road,
Kilpauk, Madras.
23-12-1964.

Sri K. S. Ramabhadra Iyer has just completed fifty years of active practice at the Bar and deserves the warmest congratulations of his friends and admirers on such a happy event. He is known in legal circles for his sound knowledge of law, penetrating intellect, lucid and forceful presentation of his cases, high professional integrity and as a fearless Advocate of causes in which he believes. He had always evinced a keen desire to improve the status of the profession and in the proper study of law and legal procedure. The articles he had been contributing to the Madras Weekly Notes in its earlier issues and his contributions to the press in connection with the first elections to the Madras Bar Council under the old Act of 1926 are still worth perusal. As early as 1926, he had boldly advocated in the days of foreign rule the need for the appointment of an Indian Chief Justice to the High Court in the interest of proper and efficient judicial administration suited to India and Indian conditions. Rightly had the late Dr. S. Swaminathan, Bar-at-Law referred to him as "possessed of a wholesome desire to improve the status of the bar and elevate the profession as a necessary instrument of public service." In spite of the physical handicap under which he has been labouring for years, his enthusiasm for the study of law and to promote the interests of the profession has been unabated. He rightly believes in the necessity for an enlightened and independent bar without which we cannot have a strong and independent judiciary. He has kept up the highest traditions of the bar throughout his long and distinguished career and he and all of us who have known him must be justly proud of this. There is however another phase of his life which is hardly known to many, except a few close friends. Quite early in his life and particularly during the years 1929 to 1932, by earnest prayer and great self-discipline, he had developed a high moral and spiritual outlook. The thoughts and ideas which had occurred to him in sublime and inspired moments when he was in communion with Divinity, he had committed to writing in beautiful prose and poetry of great literary merit and artistic beauty. These reveal his deep-rooted faith in the ultimate Reality and the need of man to conform to the Divine Will and serve His purpose on earth. Perhaps it may be a matter of surprise to many that some of these writings relate to politics and the great movement initiated by Mahatma Gandhi for the liberation of India. By reason of a compelling urge, he had been in communication with the Mahatma and the then Viceroy Lord Irwin and other great and powerful personalities of the day in England and India and had been conveying to them some of the thoughts or rather messages which were revealed to him during his trances for the effective solution of the Indian problem. For obvious reasons,

these were not given any publicity at the time, being in the nature of private correspondence, but now they may be of some historical interest to Indian readers. But politics was only one of many topics on which he had written. His writings relate to a variety of subjects. Among other things he had written on Truth and God, Wisdom and Courage, Knowledge and action, sympathy and co-operation, of East and West marching hand in hand to fulfil God's purpose, World Government and so on. As early as 1931, he writes of Jawaharlal, in a truly prophetic vein, "Panditji is not merely a born leader and a valiant fighter but he is one of the greatest hopes of humanity." Speaking of the Charka, he writes "The message of the wheel is the new message to the people. Its simplicity, its beauty, its harmony are indescribable. Gandhiji's greatness lies in rediscovering this simple art of life and presenting it in an attractive garb." It is significant, while Sri Ramabhadra Iyer is a firm believer in Ahimsa, he is opposed to all forms of *mass* civil disobedience. He writes "Non-violence is the resultant effect of truth and is reached only by the highest... Ahimsa, as rightly understood, is opposed to mass civil disobedience" and the two are mutually opposed to each other. On the age-old topic of Science and Religion, he says "Science is an external aid, Religion is an internal Power" and they "will be regarded as truly indivisible, though relating to different branches of Knowledge. "Is there anything equivalent to the treasure of Knowledge? Is there anything comparable to the delight which springs from within?" As to man's duty on earth, he says "Human body is a fine vehicle for being employed for constructive ends and the soul within can be kindled into a rare power by the magic touch of our universal Maker" "Man's supreme object in life is to serve his fellows and his Maker alike. Service may take many forms but is the keynote of healthy society." He is not a bigot in religion. Of Christ, he writes "Christ is only another name for Sri Krishna who is synonymous with Sri Rama and everyone of these wonderful personalities is a symbol of perfect peace and bliss."

The above excerpts chosen at random show the purity of Sri Ramabhadra Iyer's thoughts and the catholicity of his views. This publication made at the instance of a few friends on the occasion of the Golden Jubilee of his entry into the profession contains only a few selections from his writings which might interest the larger public. Many, I am sure, would read them with pleasure and some also with profit. May the Almighty in whom Sri Ramabhadra Iyer is a firm believer vouchsafe to him a long, healthy and happy life to continue his good work in the fields of activity in which he is deeply interested.

V. RAJAGOPALACHARI,

23-12-64.

S. KOTHANDARAMA NAYANAR

Advocate 11, Madhavaperumal Koil St.,
Supreme Court of India, New Delhi, Mylapore,
High Court, Madras Madras. 18-11-64

Hony. Secretary,
Madras Advocates' Association.

Dear Ramabhadra Iyer,

Your poems are excellent. They reveal sublime ideas; Your letters are good and prophetic. Many of those things have come true.

You ought to have published things long ago. You need not have waited since 1930 so long.

We were all under the impression that you were a simple lawyer. These things reveal that you are a poet, a statesman, a patriot and a prophet.

Please publish these in excellent form. Don't mind some additional expense for a nice get-up.

I won't be surprised if you are given a Nobel prize for literature.

Yours truly,

S. Kothanda Rama Nayanar,
Hony. Secretary,
Madras High Court
Advocates' Association.
18-11-64.